
BHARATIYA VIDYA BHAVAN
S. N.
LIBRARY



Dr. Dr. K. H. Klaas,
Dr., Phil., Dr., iur., Vidya-Ratna, Maha-Upasak, Director of the International Circle of Culture, President NEBA, Hon. Member of the Royal Dutch Society for Employed Psychology (Holland).
Zurich (Switzerland).

PREFACE

It is indeed a matter of surprise to us that the first edition of our "Letters on Ayurveda – Book I" that we published in November 1952 was soon disposed off within six months and till then there is an incessant demand for the book; but as in the meantime we were in the press for this subsequent publication – viz. "Letters on Ayurveda Book II", we haven't been expressly able to meet with the demand of our readers. However we aspire to fulfil that at our earliest. This publication covers entirely the correspondence of Rajvaidya Shri with Dr. Dr. K. H. Klaas D. Phil etc. etc. of Zurich, Switzerland.

We have been able to note after the publication of the Book I that Vaidyas and Doctors, authorities associated with Health Departments in our country and those in foreign lands and the people at large have cherished whole-heartedly the perusal of the interesting material advanced in the book. Rajvaidya Shri has to correspond with a number of personalities the whole world over on various subjects such as the Ayurveda. Jyotish, Karmakand, Tantra, Philosophy, Itihas and even current politics. His communications provide an interesting reading in all cases and that is why almost all friends and admirers always unanimously press us to give his sentiments a wide publicity by publications like these in order to interest and elevate the masses with a literature unequivocally ennobling and inspiring, according, to them. Rajvaidya Shri's correspondence, they say, has the best literary and instructive value. But as we have at our disposal a limited time and scope for such publications as the Rasashala Press has to attend primarily the routine activities of the institution, such publications are delayed exhorbitantly.

The general survery of the contents of the present publication will give the readers a fair idea of the most modern trends as regards Ayurveda and Allopathy–the existing medical systems of our times. It is admitted on all hands in our country by now that whatever the successes scored by Allopathy

in modern times, it is the Ayurveda that is the friend and saviour of the 95 P. C. of the population of this country. Till this day this Master Science is a sealed chapter to the people of the West who are simply wonderstruck when they come in contact with the miracles of our ancient science of selfless seers of yore. When they know that India is the country that owns since times immemorial a beneficial medical science of universal utility, when they are made familiar with the fact that Ayurveda-the Science of life with the Aryans, is eternally obliging with principles unflinching and unchained even by time and space as against ephemeral Allopathic manifestations and when they come to know that this is the Science of the Common Man, they bow in reverence to this great country and her humanitarian spiritual scriptures. Rasashala Aushadhashram claims a modest share in making the westerners inclined towards the Great Ayurveda through the incessant endeavours of 40 years in the field. It is by the will of Almighty a matter of some gratification too that the efforts seem to be taking steady shape by now. Great many M. D.s and reputed doctors of the West have begun to evince disdain towards Allopathy, as they have come to realise that it is based on cruel experimentation on innocent creatures and its principles are everchanging. Consequently, their love towards Ayurveda is growing gradually. Having been initiated themselves they are rendering useful service to their motherlands in passing and propagating their knowledge and experience on Ayurveda to their fellow country-men. Hence at this juncture we also think it worth while to place this publication before the public with a view to render useful possible service.

Amongst the collaborators in the crusade against Allopathy in the West, my friend Dr. Dr. K. H. Klaas, D. Phil. etc. of Zurich is one of the enthusiastic, illustrious leaders. He has a rank and reputation not only in Switzerland, but also in France, Italy, Germany, etc. He is the Director of the world renowned institution the I. K. K. A great lover, admirer and student of Ayurveda, Dr. Klaas is striving hard to make Ayurveda within

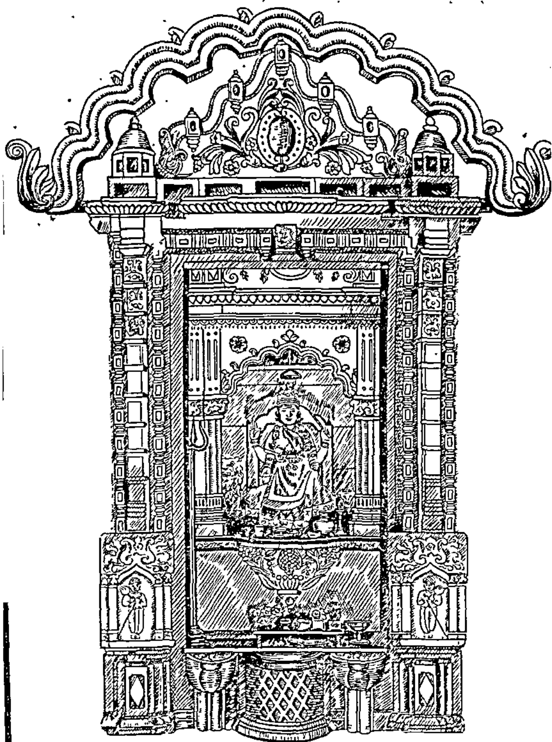
the reach of a common westerner. Besides his skill in Ayurveda and Allopathy, he owns a considerable repute as an astute politician and a devoute social worker and hence a number of institutions invite him for delivering instructive addresses. Dr. Klaas aspires to open Shri Bhuvaneshwari Pith Institute branches at 3-4 places in Europe to facilitate the task of spreading Ayurveda over the continent. The readers will be well familiar with his zeal for the propagation of Ayurveda when they will go through the pages of this book to find also his strenuous efforts in the task against the heavy odds of Allopathy.

It is, hence, worth-while to believe that this correspondence will besides providing guidance, shed an illuminating light on the path for all the fellow-workers in field of Ayurveda and for all those who work for the uplift of the noble scripture. We intend to publish hence-forward at a possibly early date the rest of the correspondence of Rajvaidya Shri on Ayurveda and other subjects Periodicals, Institutions or individuals are at liberty to utilise this publication in any language in the interest of Ayurveda and wide public.

GONDAL,
22nd August, 1953.

The Rasashala Aushadhashram
Gondal, Kathiawar, India.

——o——



From

Dr. K. H. Klaas,

Dr. h. e. Dr. IUR, Vidya Ratna etc., President der N. E. B. G., Director des I. K. K.,

Forchstrasse, 103, ZURICH 7/32 (Switzerland)

ZURICH: 23rd Dec. 1952.

To

Rajvaidya J. K. Shastri,

The Rasashala Aushadhashram,

GONDAL, Kathiawar, India.

My dear learned Brother,

On 2nd July 1952 I wrote you a very extensive letter in reply to yours of 17th and 24th December 1951. Unfortunately I did not as yet get any answer. I, therefore, must presume that this letter of mine has been lost. Will you please be good enough and let me know by return whether this is the case aud should this be so, I would immediately let you have copy of this letter of 2nd July, the more so as its content and the respective reply are very important to me.

Just before sending of the above mentioned letter I received yours of 25th June 1952. Therefore, I mentioned at the end that I would reply as soon as possible, together with the necessary material in question. Your letters just arriving at the beginning of the Swiss holiday-time it was quite difficult for me to have the translations made of the documents in question, which – as a consequense – caused this unfortunate delay. A further cause of delay was our move to Zurich on the 1st October 1952 with the resulting increased amount of work. I sincerely hope that you can excuse these delays. At the same time I have to thank you too for the Ayurveda-papers which I received also in the meantime, and which were very interesting to read.

Enclosed you receive the translated material. Quite obviously I could but send you a small selection as the translation of all the known sayings against Allopathy would form an immense book. Nevertheless I dare to hope that this selection will be of help to you.

At the same time you also receive enclosed a short review of a recent election in the Canton (State) of Zurich in favour of a natural science of medicine. In spite of the fact that only a small percentage voted, 56.130 votes were in favour which represents above 33⅓ % of all the votes of the State of Zurich (As you know women have no right to vote in Switzerland). If you consider furthermore that quite an amount of voters did or could not vote, the results obtained is without question a very good one. You could consider all these voters as being against the Allopathy, which means, *that above half of the population does not approve of the European medicine (Allopathy).*

Principally, one has to consider the following point: publicity against Allopathy is nearly impossible. All the big papers, and specially so the dailies, have to rely on the finaficial revenue of advertisements. The largest part of these big advertisements are given by the chemical industry and the closely connected banks etc. Does one of the papers turn against allopathy, the chemical industry and therefore the high financial might suffer a heavy loss. Should Ayurveda succeed in establishing itself, the turnover of the chemical-pharmaceutical industry would naturally greatly diminish which in turn would cause a respective loss for this industry and their financial backers. You can understand therefore, that should a paper dare to print anything against allopathy, it would mean a drawback not only in big advertisements but also in their income, which also might cause the collapse of this paper. That is the reason that for the time being no larger paper can go against allopathy. Consider furthermore that these financial groups also control largely the big political parties who in turn control with their influence government instances so that on this way too we cannot go over the radio (this institution being in federal hands in Switzerland). From this you see that on one side finance and government is a hindrance against any publicity to eliminate allopathy and on the other side nearly half of the population is against allopathy.

Just how, would you think, would be the position of allopathy without this tremendous backing.

But there is also another point to be considered. It demands an enormous amount of courage, as well as a lot of sacrifice, to fight against such odds. Not only do these allopathial groups put their pressure on papers, political parties and government; but also against individuals. Unfortunately they are also backed by the Christian Church and their circle of influence. The same as I am being chased for years because of this reason, my very good friend and co-operator University-Professor Dr. Ude from Austria is being hunted similarly. One could easily call Dr. Ude the "Gandhi of Europe". He specifically asked me to convey to you his best wishes and the expression of his spiritual alliance in your fight against the horrors of allopathy and vivisection.

And still there is something else which is of the greatest importance. Not only do the above mentioned groups supress every expression against allopathy, but they force their means into one great and continuous propaganda for allopathy. There is a constant hammering in the biggest possible way on what "tremendous success" allopathy can look upon—even if such cases are never true at all. Heavy errors and failures of allopathy never are even mentioned and they always claim to have discovered the grand receipt, be it now Cibazol, Pennicillin, Streptomyzin etc. Somewhat later you hear about new discoveries, whilst the old once won't even be remembered or mentioned. However, the chemical industry and their followers have earned enormosly in between—which is just what they want:

Should a doctor of medicine discover the failure of allopathy, they try everything to shut him up. Is he before his examiners, you can count on it that he never will pass them—on which I could give you many an example. After his examination, the medical association will do its best to try to finish him financially and morally.

This and much more has to be made known in Asia. I can assure you that all my indications can be proved by a lot

of actual examples. I think it would be a very good idea if the Ayurveda – Organisation could publish a small publication, in which all this is put down and in which people will be shown what is being done to them with allopathy – which is being pressed on them out of sheer greed. And also to show people over there, how very important it is for the Asiatic to find back to the great wisdom of Ayurveda. Should you consider publishing something like this, I am always willing to furnish you with prove.

From this you will also notice that I am scarcely able to let you have addresses of doctors who *openly* are against allopathy, as they then would be afraid to endanger themselves and their families. Also there is no great paper which can afford such an attitude, but only smaller ones and unimportant magazines. I have some of these, but as they are in German language only, they have no great value for you in your country. However, there are some books in German language which stand up against allopathy, the list of which is gladly at your disposal. Naturally we do not charge you anything for expenses for such documents. We do it for the purpose in our common fight against this enemy.

Also, I would like to inform you shortly on our activities, to spread Ayurveda in Europe :

In August there appeared an article of mine on Ayurveda in Germany. In spite of the paper being but a small one (the editor is a close collaborator of ours), the effect and result was nevertheless a very big one. I received quite a few letters asking to get more information on Ayurveda. There was also an German editor / publisher who declared his agreement to publish a book on Ayurveda, I am in close contact now with this man and sincerely hope to be able to bring out this book somewhen in 1953. Furthermore will I have a lecture on the 8th December on Ayurveda here in Zurich. And if it is ever possible we will try to have an own monthly in 1953, which will appear regularly, having articles on Ayurveda and similar knowledges. You see from this short report that we, inspite of

all the troubles and difficulties we have done quite a lot to spread Ayurveda in Europe.

To be able though to continue establishing Ayurveda, it is important to know the following points:

1. The settlement of our Propositions mentioned in our letter of 2 July, especially the foundation of an Ayurveda Institute (the name of which can still be fixed afterwards) in Europe and the extension of our Senate by including respective personalities from Asia, as I already wrote you.
2. Our idea would be to give this Ayurveda-Institute a bigger form from the very beginning. so that we would have the centre in Switzerland with agencies in Germany, France and may be in the Netherlands too.
3. It arises now the question whether over the European Institute we could make treaties too by having the help of your Ayurveda-doctors. Naturally this would be just for chronical and not acute cases. I think interest would be quite largely. It would have to be agreed though, that the treatment would be a distant one. For this reason it would have to be possible that your medicines should also be available over here in Europe. Please let me have your propositions.
4. All the enormous difficulties could be overcome only with the help from you and your friends. I don't mean *a financial help, we would solve this problem from* here and even might give you a hand. What I have in mind is particularly a spiritual and ideally founded help. *It would be of paramount importance to rely on* the point to be your legitimate representatives. In this instance it would also be quite important to give the leader of *the European Institute, a sort of a title-which* he could be given honourably – and which would be in some connection with Ayurveda. The same as we give you and your *friends the title of* a Senator of ICC. Please let me have your offers on these points too.

Fundamentally, I have to tell you that we are – in my opinion over the first difficulties in having aroused the interest of the public. The main thing is now to keep the interest awake and to further strengthen it. To have further results it is necessary though to procede as quickly as possible with the ways indicated under no. 1 to 4. I would, therefore, be very grateful to you if you could, after discussion of these points with your friends, let me have concrete propositions.

In your fight against allopathy and vivisection. I wish you all the best and giving you my very best regards. I remain, looking forward to your earliest reply.

Yours sincerely,

Dr. Dr. K. H. Klaas
Director ICC, President NEBG.

Please notice our new address in Zurich:

ZURICH 7/32
FORCHSTER 103, SWITZERLAND.

I am the sending the translated material separately by Air Mail special as "business-paper".

-o-

(2)

Letter From,

Dr. K. H. Klass. *To, Rajvaidya J. K. Shastri*

Zurich, Switzerland

January 10, 1953,

Dear Learned Brother,

I trust that you, in the meantime, have received my detailed letter of the end of December 1952 as well as the book excerpts regarding the expressions of well-known European personalities against European medical care und the vivi-section, which I have dispatched to you as "business-papers by air mail". To-day I am pleased to offer you some more details about our battle for Ayurveda in Europe, which has developed as follows:

I was at the evening-reception of the International Circle" (ICC) in Zurich of December 8th, 1952, that I held a lecture regarding the principles of Ayurveda. The interest for this lecture was so great that all visitors could not be placed in the hall. Many questions were placed before me and numerous listerners aired their wish that Ayurveda should be made better available for the European peoples. The lecture was greatly applauded.

Intending to give those who could not get into the hall a chance to hear what I said on December 8th, I shall again speak about the principles of Ayurveda in one of the biggest halls in Zurich on January 14th, 1953. For this lecture the Association against the vivi-section, which is a very strong League in Zurich, has announoced official participation. I am convinced that this meeting will be a great success too.

On January 26, 1953 I shall speak again in Zurich at the occasion of a gala-meeting of the ICC on Ayurveda, but this time putting emphasis on the fact that not the body only, but also the spirit must be considered in the medical treatement. On this subject I had gratest successes since many years, following

the same lines as Ayurveda, which will give me the possibility to show the patrons many examples out of practical life. In this lecture I should like to speak also about you and your fundamental work in connection with Ayurveda. The various brochures which you have sent me some time ago will no doubt provide me with ample material. I should, however, be much obliged to you if you would kindly send me a greeting-address for my listeners, to be read at the beginning of the meeting, and which will be followed by a representation of your life's work. This address should of course be here in Zurich on January 26th next the latest. May be you will be so kind as to stress out the fact that the spiritual forces of India are willing and ready to show the Europeans the way out of materialism to spiritualism. For your kindness my best thanks in anticipation.

Besides these lectures in Zurich I shall also speak on the same subjects in Berne and St. Gall in January.

Further we have just arranged for the edition of our printings "Eurasia". In these series every second month a brochure will be printed regularly. Sense and target of these prints will be to have the Europeans getting acquainted with the spiritualism of Asia and thus to co-perate on the reconstruction of a better and happier world; a world that will not be separated in blocs of force and opinion and continents; but a united Eurasia. The first print of these series has just appeared under the title "My prophecies for 1953", a prognostic of world politics which I am publishing yearly. By end of February 1953 the second brochure will be ready for edition: Upasaka Ananda. "The Prooves of Re-Carnation". The third publication (end of April 1953) will be a composition by myself: "Attack out of the Universe?", a study about the problem whether an attack from another planet, directed against our globe, is possible. For the fourth publication which will appear at the end of June, 1953, I should very much like to have a manuscript from you or from one of your friends. Its contents should not deal especially with Ayurveda, as we intend to publish a book about Ayurveda this year, about which I am going to

communicate with you later. I suppose one excellent title would be "The Mysteries of Asia" showing the various spiritual currents and doings of Asia. If you find a more suitable object please let me have your propositions, for which I thank you in anticipation. I should be glad to have your manuscript by the middle of April next, as it would have to be translated yet. There is also much interest in Tibet here. You could possibly compose a manuscript on this subject, too. I should be most grateful to you to let me have your propositions very soon as the advertisements for the forthcoming publications will have to be printed shortly.

As informed in my last letter, I have found a German publisher who is willing to arrange for the edition of a book on Ayurveda. This book should not be too voluminous and is destined in the first place for the interested layman, not for the expert. With this we are trying to rouse the interest for Ayurveda in the wide public. If we have reached this target one day, we shall go forward by publishing more detailed matter-of-fact literature and introduction of Ayurveda itself in Europe. The editor counts on obtaining the manuscript as early as possible. Are you in a position to assist me in composing this manuscript? Of course, your name would be mentioned in the book as the author, and you would also participate in the royalties.

I am planning the following set-up for this book:

(1) A fundamental information about Ayurveda, its targets and doings, its historical development and its basic ideas, methods, a. s. o.

(2) Examples from practical life should show how Ayurveda treats various diseases, such as cancer, tuberculosis, rheumatism, and mental diseases. The various methods of treatement should be made clearly by means of examples from practice in your country.

(3) The methods of rejuvenating and life-renewal through Ayurveda. The various methods should be explained and the successes documented by examples from

practice. Particularly the methods for the renewal of sexual vigour and the taxation of sexual energy in general in Ayurveda should be handled in this chapter. If possible at all, i. e. if available, statistical indications regarding the cure of diseases would be of high value. I should particularly grateful to you if you could furnish me the material for items (2) and (3). The book must be composed in a very interesting manner in order that the layman will read it gladly and gets himself enthusiastic about the subject. Please let me know whether you are able to let me have this information and when you could send it to me. As soon as I am in possession of your report, we can arrange for the settlement of details.

As you can see we have been able to stir up the interest for Ayurveda in a rather large scale and the results obtained up to now give us hope and assurance that there will be great success in the future. Later a College or rather a University for Ayurveda will have to be established somewhere in Europe where talented Europeans can be taught by Indian physicians in order that they may make use of Ayurveda in medical practice. Of course this lies in the somewhat more distant future, but the signs of the necessity are already starting to appear.

I should be much obliged to you if you could let me have all the necessary information as soon as possible. In order that we may continue our work successfuly, it would be particularly kind of you to let me know your opinion with regard to your joining the I. C. C., also of your friends whom you may propose, *i. e. you would be members of the Senate* of I. C. C. At the same time it would be important if you could let me have your ideological support as asked for in my last letter.

As our Senator Mr. Sven Hedin died in November 1952 our member H. R. H. Prince Dr. Louis de Bourbon, Duke of Normanny, the throne-pretendent of France, has been named Senator of I. C. C.

There are a few other questions :

(1) One of our members in Zurich who has been working in the offices of *Phillips-Radio* should like to go to India for spiritual studies and training. There he should like to get a job with a branch office of Phillips (Calcutta, Bombay, New Delhi a. s. o.). Do you know anybody among your friends who has connections *with such firms and could assist him in getting a* position with Phillips Radio in India ? Our member has very best certificates at his disposal.

(2) It happens very often that members try to get in pen-contact for an exchange of correspondence with Asia and particularly with India. Are you or friends of yours able to establish such contacts ?

(3) One of our collaborators in Germany, Prof. Hans Wolff, should like to get into contact with an expert on **Tantra-Yoga.** Could you possibly establish such a contact ?

My best anticipated thanks for your efforts also in these matters. *I shall be very happy to hear from you in* the very near future.

With all my best wishes for you and your work, and with my sincerest regards.

Yours in the Dhamma,

Dr. Dr. K. H. KLAAS,

Director ICC, President NEBG.

—o—

(3)

Letter from

Dr. K. H. Klaas To, *Rajvaidya J. K. Shastri.*

Zurich, 13th January 1953.

My dear learned Brother,

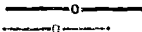
In the moment to send you my letter of 11th Jan. 1953 I received your cards of 6. 1. 53 with great pleasure It is a pity that my letter of 2-7-52 has not reached you. Enclosed I am sending a copy of this letter for you.

Under a separate book-post, I am sending you my latest publication "Ich prophezeie for 1953", (Forecast / political / for 1953), the first number of our series "Eurasien", mentioned in my last letter and our publication "Wie meistere ich mein Leben ?" (How I do become master of my life ?). Unfortunately both the two in German language.

Awaiting your earliest reply and wishing you a happy New Year,

Yours in the Dhamma,

(Dr. Dr. K. H. KLAAS)



(4)

Reply from

Rajvaidya J. K. Shastri To, *Dr. K. H. Klaas,*

Ref. 45721109. Gondal, Dated, 20 January 1953.

My dear learned Brother,

Received with great pleasure, your letter of 10th. January 1953, Post Card, of 13th January, 1953. and, *the copy of your valuable letter of. 2-7-52.* Thank you, very much for all of them. For the glorious service you and your Institution render to Ayurveda, I, on behalf of the All India Ayurvedic Congress, lacs Vaidyas and crores of Indian people, take this opportunity

—o—

to offer my felicitations to you all. I am writing, very shortly, in details, the *reply to all your above letters;* but, in the meantime, please, accept the enclosed message from me for *the meeting you are going to address on 26th Jan.* Kindly read the same before the assemblage and oblige.

Fraternally Yours,

श्री चरणतीर्थ : ॥ आशीर्वादा : ॥ *Rjks.*

(Rajvaidya J. K. Shastri).

P. S. :—

Changing the mode of address as required, you are at liberty to utilise this very message at other places where you go to address the meetings.

Original letter and the message are dispatched to you to-day by Air-mail by the first post. Lest they may reach you late or be lost, copies also of the same, I dispatch, by the subsequent mail, under Regd. Air-mail.

—o—

Rajvaidyaji's Message to the Meeting of Zurich.

Sisters and Brothers of Zurich,

I convey blessings from me and Divine Mother, Goddess Shri Bhuvaneshvari Devi to this assemblage of yours, gathered with spirit and enthusiasm to imbibe the principles of Ayurveda, evincing at the same time your warm regards towards it like all the nations of the Western countries, that may you all sustain your efforts at knowing more and more about Ayurveda and its noble principles and may you be able to liberate yourselves and the citizens of your country from the clutches of diseases physical and mental. Ayurveda is a Great Medical Science composed by ancient seers and savants of India We believe its existence encompassing lacs of years. Despite all, the western scholars agree at least to its antiquity of 2,000 years. It is indeed a matter of marvel that a science created and developed in so remote a period is still fresh in its principles and adaptability to the present times, even after a laps of thousands of years. It is no small an achievement of this glorious science which we deem to be nothing less than the holy scripture. It is as old as the Vedas. Theories and principles propounded in our times, you all know, ladies and gentlemen, are so transitory, worthless and valueless as is clearly visible from their extinction within a short space of time. They are so dangerous that even during their negligible existence they take a heavy toll from humanity within no time, the researches and manifestations of the current times fade into eternity, placing in their stead new ones that would also share the same fate in due course. It is horrifying to imagine how terribly the people of the world are falling a prey to this unsteady line of endangering experiments on innocent humanity. On the other side, the great Ayurveda of our ancient seers still blesses the human beings with benevolence. There are no terror and unsteadiness in its principles, that stand the challenge of time and space. Crores of people in India solely rely on this system, since times immemorial, and keep themselves immune from afflicting ailments mental and physical. Ayurveda is not exclusively concerned with the physical frame. It inspires divinity in human beings. It is a spiritual science that leads a man to greater heights in planes moral and spiritual.

It makes the life noble and exalting, eradicating side by side with the ailments, human instincts of greed, pride, jealousy, violence and a lot of other vices, encircling individuals and society as a whole and making their lives full of misery and difficult to live. Ladies and gentlemen, I am unable to tell you more about this ennobling scripture in this short address, but I shall convey more frequently, on occasions.

It is indeed a matter of great good fortune for you all, I believe, that the organisation IKK and its leading personalities like my dear learned friend Dr. KLAAS have all begun to make herculean efforts to make within the reach of you all and the western people, the glowing elements and knowledge of ancient Indian culture, represented in Ayurveda and other Indian scriptures, potent enough to uplift and ennoble the whole world. Rest assured, ladies and gentlemen, not only my humble self but crores of Indian scholars stand with you all shoulder to shoulder in your noble efforts.

It would be an exaggeration to-day, to say that the emancipation of the western people, engrossed in rank materialism these days, is only through Aryan scriptures that would lead them to unimaginable heights morally and spiritually, warding off the impending dangers of the destruction and *also to say that, that nation will only be able to survive which will follow the precepts of Aryan culture. These facts would be* a bitter pill to swallow these days, but let me say very modestly, of course, that a day will come when the West will have to repent for falling late in imbibing the culture of the East.

Thank you very much, sisters and brothers, for sparing your busy moments for giving patient hearing to these humble sentiments of mine.

May Mother Shri Bhuvaneshwarii lead you all aright and bring about the welfare of yourselves and your fellow-countrymen Waiting to meet you again under similar sentiments by further messages, *I remain,*

20th Jan 1953, Gondal,

Fraternally yours,

श्रीचरणवीर्यः ॥ आशीर्वादाः ॥ Rjk.

(Rajvaidya J. K. Shastri).

——— o ———

(5)

Letter from

Dr. K. H. Klaas, To Rajvaidya J. K. Shastri.

Zurich, Switzerland

January 29th, 1953.

My dear learned Brother,

I thank you very much for the two letters of January 20th. I am now pleased to give you a further account of the development of our work for Ayurveda.

As I wrote you already, we had two great lectures on Ayurveda in Zurich by the end of November and in the middle of January. Both of them were very successful. We intended to organize another lecture in St. Gall on 22nd January, for which we had made much publicity (see enclosed folder). In the morning of January 22nd the Police of Hygiene of St. Gall phoned me. The State Chief Physician personally told me literally: "**We the doctors of St. Gall, do not wish that anyone in St. Gall learns that the sick can be cured through others means than through us**" This lecture therefore was prohibited through the physicians, by the police. It is important that you and your friends see clearly with what weapons the physicians of allopathy fight Ayurveda. It may give you some indication as to how you ought to fight the European, i.e. western medicine. No doubt some people hoped that this lecture would be called off. This, however, wasn't done. I went to St. Gall all the same where a big crowd had gathered to hear my lecture on Ayurveda. I just changed the theme to the Karma Law, which the physician could not prevent me to do. At the same time I informed the audience that I should be pleased to have their addresses, in order that I may send them my lecture on Ayurveda in printing, from Zurich, which cannot be forbidden neither. The intervention of the police greatly increased the tribute for us and Ayurveda. Most of the listeners left their addresses, and as soon as possible I shall let them have printed lecture, in order that they all the same will see what Ayurveda is and offers.

On 26th January I spoke again in Zurich on Ayurveda, especially pointing out the spiritual cure and the necessity to treat body and soul. At this occasion I have also read **your goodwill message which was enormously applauded.** I have also informed our guests regarding you and your work. A well known Swiss politician, *member of parliament and member* of I. C. C. had sent us beautiful flowers. This time, too, the hall was crowded and the success very big.

On January 28th a further lecture on Ayurveda followed in Berne (see enclosed folder). Again no free seats left, and again I offered the audience the benefit to hear **your congratulatory message**

To-day we may well say that not hundreds, but thousands of people in Switzerland have been acquainted with Ayurveda and among them is a very great number who are furthermore highly interested in this subject. We shall continue this *successful activity in Swizerland,* and we shall expand same to France and Germany. a. s. o. **In spite of obstacles and enmimities Ayurveda will soon be an important fact in Europe.** *It has been noted with great pleasure that Ayurveda shows* greater and more important results without vivi-section than the European medical treatment, who is still indulging in *terrific tortures by vivi-section.* It is just this European who wants to escape European materialism and tries to acquire a new spiritualism – and those are the best Europeans – that will most efficiently endorse Ayurveda and be useful in its distribution.

To push forward the further distribution of Ayurveda in in Europe, *I* have decided that the following idea would be the best. We must constitute **the Indo-European Society for Ayurveda.** It would be of high importance and great value to *the cause that you accept the presidency of this association,* whereas I intend to take over the general management. Further it would be essential that a leading personality of India, may be a *Maharaja, would take* over the patronage. The contri-

bution should not be too high, in order that the great masses of the people can easily be led to our cause. Of every yearly membership contribution we should place Sw. Fc. 1.–at your disposal, or the equivalent in other currencies for the respective other countries. In order to have a certain " trunk " for this society I should arrange that every member of I. C. C. automatically will also be a member of the Indo-European Society for Ayurveda of course without payment of an extra contribution. The society's target and intentions should be the following :

(1) Dispensation of Ayurveda in Europe.

(2) Foundation of a University where Indian doctors of of Ayurveda can train European students.

(3) Fight against vivi-section and the misgivings of the European medical Science with the final goal to create Ayurveda as the leading medical treatment in Europe.

The members would be treated to the following benifits:

(a) Constant Information on Ayurveda and its cures.

(b) Regular distribution of our booklets " Eurasia " in which a regular column will be added under the title " Ayurveda-News." (in this section should appear the most important news on Ayurveda, its development, its successes and cures, new medicines, a. s. o; and it would be fine if you or your friends would regularly put together these news from the periodicals in your country).

(c) The members should have the possibility to obtain, in case of sickness, tips and counsel free of charge.

(d) The members of the Society should have the opportunity to obtain Ayurveda medicines (against payment, of course).

I am sure that thus the Association, built on this basis, will be a great success and so we must succeed in distributing Ayurveda greatly all over Europe. I should be much obliged

to you to have your point of view on this project as soon as possible. Just now, as we have attracted the interest by means of lectures and propaganda it is essential that *the Indo-*European Society for Ayurveda be founded as soon as possible to get into activity. The costs caused by publicity, foundation of the Society, office work, printing of the Ayurveda News etc. will be carried by us. But what is most important to us is the ideological support from you and your friends. And this is just why it would be important if we could give our work the official outside *legitimation,* to keep the people aware that we are in close contact with you. The title of our Association could offer us all this

A copy of this letter goes to Dr. D. Lloyd W. Abeyaratne, Ceylon, who is also a *senator of our I. C. C.* and who has just written me that he is constantly following our team-work.

I shall be pleased to hear from you soon. Have you been able to book any success in the fight against the vivisection? *Have you been able to use* the material which we sent you?

Wishing yours and your friends' work all the best and success, I beg to remain,

With my best regards,

Sincerely yours,

Dr. K. H. Klaas,

Director ICC, President NEBG.

---0---

(6)

* Copy of the letter of 2nd July 1952.

Letter from

Dr. K. H. Klaas To, *Rajvaidya J. K. Shastri,*

My dear learned Brother,

Thank you sincerely for your two letters of 17th and 24th December, 1951, which again were very valuable for me. Before that I received your books for which I would like to thank you too. For the bigger part I already worked these books through and noticed with pleasure, that Ayurveda is **also a definite mental attitude, which has many similarities with oldest European culture** – particularly from Germany – but which latter was then covered and influenced by other develo-ments. No doubt, Germany always has been most open to the Indian culture. And to-day, too, this particular interest should there, i. e. Germany, be strongest, and particularly so the mental and spiritual relationship.

As well as you pass on my letters to your friends, which finds my absolute agreement – I informed especially our friends and co-operators in Germany on your and your friends' plans and spiritual process. The echo on it was a very strong work. one. Leading German Parlamentarians, Scientists, Artists etc., who all belong to our circle, explained with enthusiastic words their agreement and interest to help along with our plans. There are also leading diplomats in this group.

The to-day's common situation in Germany is very similar to that of India, only that India to-day has quite a bit of political and spiritual freedom, whilst Germany is still in a state of a colony. Especially the situation and aspiration of leading German mental powers is very similar to those of the once Indian colonial-time. In Germany to-day too great care and a firstwhile task is given to the conservation of old,

*This letter was not received by Rajvaidya Shri and hence he sent its copy again.

valuable culture to protect them of them of a very superficial civilisation.

If in such a situation leading spiritual powers of India will show a way out to the salvation seeking German people and their true mental leaders a way to the highest *cultural goods of humanity, such a gift will be received with* great joy and deepfelt gratitude. I already can say, that our work, particularly in Germany, will reap on very fertile earth. The mental binding which will arise here and which we *are willing to produce, will be the first supposition to a new* mental world in the sense of Asoka, which one angle will be India and to a probable lesser part – the other will be Germany. And around these points the others will crystalize – as far as *they are ready and willing to do so. But these are thoughts* which already point to a farer future but which however we have to consider, because this new Empire in the sense of Asoka will definitely have one governmental powers. Therefore, *it will also have resistance from their enemies from the very* first moment onwards. But this should not hinder us to fulfil a task, of which we definitely know that we have to fulfil it.

With particular interest have I been reading your prediction to the coming world-events. We annually give out a similar based prediction by me.

I now would like to enter into the different points in *your letters :*

1. *Your view on the development of nations and races* from materialism to spirituality is extraordinary good. This is exaclty what I meant in the first part of my letter : A circle of some people in Europe is building up itself trying to get out *of to-day's materialism, and there there are a few – for the time* being very few against the masses – who are going ahead of this development and could be regarded as pathfinders of this *new development. In this form I also saw the task of the leading* mental powers in Germany, who – often entirely unconciously – but drawn as of by a magnet – strike to the true and old

mental powers of India. To seize these people and circles, to show them the right way, is one of the most important tasks of our ICC. But here too we have to be aware of the enemy who is trying everything in his power to hinder or at least to delay this development. Naturally not only in Germany, but also in all the other countries of Europe, such a drive out of materialism to spiritually is existing. Only it seems to me that this is particularly the case in Germany, which finds its explanation in the history of the European nations and their cultural development. I don't think that one ever considered seriously that for instance Frederic the Great of Prussia had some state–thoughts very similar to laws of Asoka.

2. As I already mentioned before our specific way is to show Europeans means to leave the materialism in order to gain spiritualism. To reach this target we have to show him the basics of ethic and to make it possible for him to gain the great mental powers of Asia. Here too – i. e. on the pure idealistic plain – we urgently need the help of all our friends in Asia. We have to start from the point and supposition that Europeans in general do not know **consciously** about the spirituality of Asia. He therefore is comparable to a child going to school for the first time. As a consequence we have to start with simple and clear things, in order to penetrate specific matters later. To choose the correct approach is a matter you and your friends can do much more appropriate than we do, and you control the entire field more profoundly. And it is here exactly where we do need your counsel, your help and your leadership. Particulars can always be fixed later on.

3. We are quite aware that for the time being we can bring our principles to only a relatively small circle in Europe. But these people, who are sensitive to such principles are also – from the ethical point of view – very valuable ones. And one never should value the number of people only, but always the ethical equality of the individual. These people will be then the seed for further people so that our thoughts will constantly

grow wider and reach more and more people. A sudden development would be something unreal and would already bear the forthcoming decay. But the relatively small circle of people in Europe is in reality much bigger than could be estimated from the outside. In addition it has to be mentioned that some of these people are already leaders of organisations etc. so that their influence is again enlarged.

4. What you say about the value of Ayurveda is absolutely true and is exactly our own opinion. To put this opinion though – I repeat it again–will be very hard, but it has to be done for the sake of the cause.

5. It probably will be quite hard to understand from your side to estimate the difficulties we encounter from the enemy forces. Just two small samples to illustrate it: Officially I have been informed that people who are Buddhists in Europe ought to be examined by a nerve specialist. A second Example: High authorities asked me why I have been invited several times by the Indian Legation. I explained it with regard to our spiritual and cultural bonds, whereupon they told me that this is regarded as highly "suspicious" with a political point of view as India in reality was and is communistic and that the Indian Government is just playing the part of not being communistic !!! This is no joke and all discussions have to stop against such arguments. On the other hand the counter party is bringing in the most vicious personal abuses, so that it is often quite hard to hold out. I have been intimately acquainted with the last German Emperor and witnessed the dirty way, he was attacked from all sides. Therefore, I also could see the way with which inward dignity the emperor was bearing these calumnities and learned quite a lot from it.

6. I fully agree with your proposition to found a European Circle of Ayurveda (naturally the name can be changed). I would be grateful if you could give me some concrete propositions on name, formulation of task and reason. Perhaps you

could also sketch a short leaflet. Naturally, I am also agreeable that a certain part of the income should be sent to the centre in Asia. To merge the new institution with the ICC would have a lot of practical advantages. Furthermore, a lot more people would be included from the very beginning. In this connection I would like to tell you something about the **Senate** of the ICC:

The Senate of the ICC should have the task to develop itself to an institution of moral world-authority. The senate should raise its voice with important world affairs, be it to protest against something or to agree with anything valuable. To keep and guard its effect, the senate should only enter the picture for **particular important** features and **not** for common things. Only persons of high moral standing should belong to the Senate. The Senate should be **very exclusive** in its composition. In Europe the following persons belong to the Senate of the ICC a. o.: Svèn Hedin, the well-known German General von Lettow Vorpeck, Professor Dr. Jon. Ude etc. This Senate should be completed with respective personalities from Asia. For instance H. Ven. Anuruddha Thera belonged to the Senate, but he died in June 1951. With him we lost a very valuable co-operator in Asia. Our plan is that a leading Asian personality would take over the Presidency of the Senate, whilst a German leading personality would take the Vice-Presidency. We would be very pleased indeed if you could see your way to accept a seat with the Senate of the ICC and if you could help us to win a **small** selected group of ethical valuable personalities of Asia for this Senate. As you know the situation over there much better than we do, we would leave it entirely to you whether or not you would like to take over the Presidency or if you would prefer to suggest somebody else of high standing. One of the tasks of the Senate would be amongst others to draw up some highly ethical principles of common validity, which would be a sort of an international programme for the development from materialism to spiritualism. I again mention, that we would be very pleased

if you could see your way to join us in order to help us with this enormous task of the Senate of the ICC.

7. Naturally, I leave it entirely to you whether and whom of the asiatic personalities you wanted to interest in any form for the European Institution of Ayurveda.

8. A leading monthly already asked me to prepare an article on Ayurveda. We would furthermore like to enlarge our activities with the help of a friendly press in order to point out Ayurveda and the necessity of going more to the Indian Spirituality.

Please excuse me that only now I am able to answer your letters. The last months brought quite a lot of work organising the ICC in Switzerland and Germany, so that I had to put back nearly all of my correspondence. Please do not regard this as a sign of lessening in interest, but only a lack in time. Furthermore, I have been travelling quite a lot for our work, Since 1st June 1952. I am now–until about middle of September–in Bad Ragaz. I therefore ask you to please send me my mail–until further notice–to :

Haus Baltensperger – Tamlnastrasse

Bad Ragaz/SG – Switzerland

I really would be most happy to hear from you soon. By sending you and your work my very best wishes, I remain,

Very sincerely yours,

Dr. Dr. K. H. KLAAS,

Director ICC, President NEBG

———o———

Registered Letter from (7)

Dr. K. H. Klaas, To, *Rajvaidya J. K. Shastri.*

Zurich, Switzerland

My dear, learned Brother, February 11th, 1953.

I trust you have received, in the meantime, my letter of the 2nd inst. with the detailed information regarding our activity in Switzerland. To-day I am in a position to add that one of the most important news-papers of St. Gall has published a big protest that our lecture had been forbidden by the physicians.

To-day I beg to address you with the following request: One of our members, a gentleman of 59, incited by our lectures on Ayurveda, wishes to undergo a **rejuvenating cure.** He is anxious to acquire greater spiritual and physical elasticity (the gentleman is rather stout) and predominantly, a renewal of his sexual forces. A year ago he became a widower and now wishes to marry a young lady! Could you recommend me a medicament, advising me as to how it must be administered and which results are to be expected? If you can offe me such medicine, kindly let me have the same against cash on delivery; if this way of payment is not possible according to postal law of your country, please forward to me your invoice which will be paid at once. For your troubles and your advice please accept my best thanks.

My close co-operator, Upasaka Ananda, Paris (who is my Chela) will eventually apply to you for Ayurveda medicine. Upasaka Ananda is my foster-son.

I do hope to have your communications regarding the various points of my last letter soon, for which I wish to express my anticipated thanks. With my honest and good wishes for you, your family and your valuable services I beg to remain, with my sincere admiration for your great work,

Yours in the Dhamma :

(Dr. Dr. K. H. KLAAS)

Director ICC, President NEBG.

P. S.-I have received your prints with best thanks and have read them with great interest.

(8)

Reply from

Rajvaidya J. K. Shastri To, *Dr. K. H. Klaas*

Ref. 5261/09 Gondal, 15th February, 1953.

My dear learned Brother,

Thanking you very much for your letters of 23-12-52, 10-1-53 and the copy of the letter of 2-7-52, I hereby reply to them all. By two mails on 20th January 1953, I have sent you a letter and its copy, by way of my message to the meeting you were going to address on January 26th. I hope, they must have reached you in due time so as to enable you to make use of them at the right moment. It is also hoped that you would have utilised the same message in further meetings at Bern etc., in the way you thought fit.

I really regret that I did not get your valuable letter of 2-7-52 in due time and it is misfortunately lost. Had it been received we would have been able to exchange our ideas further and some concrete work would have been done in the period of about one and a half year that passed away without any action.

You have not mentioned about the receipt of my letter of 25th June 1952, but from the reference to some of the points of that letter in your recent replies and certain literature you have so kindly sent to me, I suppose you have received it. However I send herewith another copy of the same.

Under several book-posts I send you some of my recent publications. You will find in them a booklet "Letters on Ayurveda". In this booklet your former letters and my reply to them are also printed. In one of the letters on page 46 kindly read the correct date to be 17-12-51 instead of 15-10-51, printed incorrectly through oversight.

Antiquity and monuments of Indian Culture.

It gives me great pleasure to read about your interest in the Ancient Culture and Spiritualism of India. Antiquity of the Indian culture dates back to millions of years. Ancient Indian Vedic literature; historic and pre-historic incidents as described in the Vedas, Smrities, Upanishads, Ramayan, Mahabharat etc.; various ancient articles, idols, coins and other things that are obtained from excavations in our times; stone inscriptions, caves like Ajanta and Ellora, still presenting wonderful workmanship of the sculptors and painters of yore; and a host of other materials to support, are the existing monuments of the antiquity of Indian Culture. Researchers of the West specially come to India, still, to study these monuments of archaeology and stay for days together to scrutinise the stone inscriptions, ancient mural paintings and fine specimens of sculpture. Marvellous workmanship, utterly impossible to be executed even in these days of machines, seen in the caves like Ajanta and Ellora, is deemed 5000 years old, but a number of coloured pictures, inscriptions, stone images that still exist there, seem as fresh as they were prepared just yesterday. Seeing all these things the Europeans, nay, the archaeologists, the world over, get spell-bound and spare no word in the praise of the ancient India—the craddle of civilisation, the ideal of the world. The Rāmāyana, a composition of 24,000 verses by Maharshi Valmiki, giving the history of Shri Ramchandra; the Mahabharat a composition of 100,000 verses by Maharshi Vyas, giving the history of the Pandavas, the Kauravas and Shri Krishna—the great teacher of Gita; the Kautiliya Arthashastra, a valuable work on politics written 2500 years ago; and a number of other ancient Indian works supply the western readers a lot of useful information about Indian culture, its society, politics, art, industry, commerce, communication, mode of living and many other things. When the western people, who consider their own existence and culture not older than 5,000 years, come in contact with the knowledge of the Indian glory and splendour and when they know about the supremacy of India over the whole world, they are simply wonderstruck.

Cultural Ties and Aspirations of India.

Coming down since thousands of years before Ashok, this Culture of India was at its highest and in full bloom till the days of Ashok. Besides being supreme in all respects, India had also cultural ties with every country of the world so as to elevate them, making them ideal, prosperous, godly, noble and evincing fraternal feelings. Unlike the present day mean-mindedness and base mentality of trying to subject other countries through pelf, power, arms or ammunition, ancient Indian Empire never aspired for such condemnable achievements.

Evolution of Ideal Caste-system in India.

After the practicle wisdom acquired through the experience of ages Indians have evolved the ideal caste system that presents **four castes**; the **Brahmins, Kshatriyas, Vaishyas and Shudras.** The whole life was also divided into **four** stages or **Ashrams**: The **Brahmacharyashram**, the **Grihasthashram**, the **Vanprasthashram** and the **Samnyastashram.** Distinct duties are alloted to each of the **castes** and Ashramas. The duties of **Brahmins**, for example, were to study the scriptures that included knowledge : Worldly and spiritual. Thus they served the scriptures and protected them by passing their knowledge in inheretence to subsequent generations. The Brahmins also used to impart useful knowledge, to each caste viz. Kahatriyas, Vaishyas, Shudras, etc. Sometimes, that knowledge differed according to castes but certain knowledge was common to all of them. For instance, the knowledge of Non-violence, Truth, Godliness, Good Conduct, Righteousness, Compassion, Forbearance, Benevolence, Welfare of others and a number of other virtues, was imparted to all castes. The **Kshatriyas** had to protect the people and see to their security and progress as such. This class was also known as the Kings' Rulers, Emperors and Zamindars. The **Vaishyas** were concerned with the commerce, industry, various arts, crafts and agriculture of the country. It was through their efforts that the country was prosperous, happy, fertile and powerful in all respects. The

Shudra class that can be compared with the Labour Class of our times had to be helpful and useful to all the above classes in works of national welfare, industries and other nation building activities. The prosperity of the nation depended on the toil, efforts and services of this class.

Ideal mode of Administration.

Administration of the country was managed in the following way. Eight to Sixteen Ministers were appointed in the administrative set up. The selection of the persons was done on the basis of scholarship, honesty integrity, statesmanship, straightforwardness, love of truth, well-versedness in scriptures, selflessness, benevolence and the like virtues. Reins of the State were entrusted to such worthy and pious souls. Only the expert in a particular sphere was handed the charge of the like department. India was thus ideally governed and the Four classes, working homogeneously in the interest of the country, were instrumental in bringing about the higher status for the country in the world. Other countries also got much to learn from India and improve themselves. Those who followed the principles of Indian Empire were also thus happy, godly, pious and prosperous.

Indian Society and Religion.

According to our Arsha-calculation the Sacred Vedas have been emanated from God Himself before lacs of years. Present day Scientists and Researchers believe that the Vedas exist since 25,000 years. These Vedas prescribe that the Brahmins are the Mouth of the Virat form (that cosmic form of God pervading in every particle that exists) of God; the Kshatriyas the Hands, the Vaishyas the Thighs and the Shudras the Feet. Hence the Aryan concept of the national life through the establishment of these four castes, is wonderful and unique. Several so called progressive people of to-day consider, out of illusion, this caste-system of ancient India to be a policy of the Brahmins creating complexes. But sober thinking would make it clear that it is never the case. We never make any distinction between

the different limbs of our body, such as the mouth, hands, thighs and feet, so as to consider any of them to be the best or the worst. None of them is given less importance. Happiness of the whole body depends upon the right order and healthiness of all of them. If any of them goes out of order, the whole body suffers and becomes indisposed. So also is the case with the caste-system of the Aryans. The whole system is the spinal column of the society All of them working homogeneously make the society ideal and divine. This system evolved by the Aryans for the practical facilities of the society is so benign and noble in its concept that it is beyond the material measures. Despite the dreadful aggressions of thousand of years and the western contact of 200 years, the said Varna-Vyavastha (caste-system) and the Ashram-Vyavastha (stages of life) still exist without being the least impeded — a fact that clearly shows the worth of the Aryan Culture, standing adamantly against the vicissitudes of the Time. Nations and Culture, of other countries are never heard any more except in volumes of history, whereas Indian Culture and its Varna-Vyavastha have yet maintained their ancient pride and glory. Without these Varnashram - Vyavastha of the Aryans, the existence of Indian Culture would not have been there till these days and the world would have been deprived of Indian wisdom and spiritualism, so ardently desired by the nations of to-day to have been learnt and accepted for the alleviation of their present ills and general uplift from rank materialism. It is quite natural that it is the Indian culture only that is potent enough to lead aright the nations of the world. The Brahmins have preserved till to-day the spiritual, worldly, worldly and Divine scriptures and lores of India, the backbone of Indian Culture. The Kashatriyas have protected the country by ideal administration and the other Varnas have made this country prosperous strong, powerful and glorious through their sincere performance of the duties enjoined on them by the scriptures, maintaining the same tradition as yet, and thus have never allowed to pass the Culture into oblivion.

Monarchy the best beneficial system of Government

The monarchial systems of Government, and also the social constitutions that prevailed among the European and other contries in former days, were imbibed from Indian culture. But the very tradition has lost ground in modern Europe and to that extent the nations have fallen and suffered a lot. For instance, the nations of England, Germany, Russia, France and other countries in Europe are not as happy and prosperous as they were during the rule of benevolent monarchs. The main reason that can be attributed to that coveted happiness and prosperity is, that the countries were mutually tied by blood relations of the respective rulers and there were little changes of giant clashes and collapses as are impending over the whole world these days. With the death knell of Monarchy and the advent of Democracy (Virtually the Popular Dictatorial Rule) the people fell a prey to thraldom. The Czar of Russia was actually not so despotic or cruel as is depicted by the Russians or other countries. Despite the fact, if the Russians had thought that his rule was against the welfare of the people, it was in fitness of things that he should have been replaced by any of his descendants and greater peace and fraternity would have been established. The world still remembers Benign Kaisar, with tears in eyes, when the sorry plight of the present Germany is considered with care and anxiety. Kaiser was the best benevolent ruler. Yet, if his rule was found detrimental to the interests of the people, he should have better been replaced by another one from the Royal House and the Second World War would have been averted. Europe would have been quite in a different form from the present precarious one and consequently the whole world would have been in an unimaginable and enviable position.

Blood – ties of Rulers in country's Interest

As said above, the fact that the blood-ties of rulers save the countries from uninvited great troubles and turmoils, affect-

ing the whole world, has been experienced by India till these daus and the history of Europe also upto the days of the Queen Victoria of England, when monarchical form of administration was in vogue, tells us the same tale. The British Constitution of to-day having King as the head of the State, is a thing worth emulating, in as much as it prevents the high ideal of the ties of unity between the ruler and the ruled. The people take pride in their king, consider the king and the queen to be the father and mother of the nation and follow their words as law. On the other hand, the king evinces immense love towards the subject. He cherishes the pious sentiments "**This is my subject, this is my country, this is my kingdom**". Consequently, the people are happy and progressing. The people of England has yet preserved with pride their age-old royal traditions, concepts and culture. Ancient history and ancient culture of any country are the basis of its glory and spiritual uplift. They are created only in the Government run by benign rulers. A British Emperor marrying an American lady cannot be tolerated by the tradition-loving nation and consequently, he is dethroned. Whether this is just or unjust, in a particular case is a different thing, but it is a sure fact the British people stick firmly to their hereditary traditions and it is the result of the monarchial form of Government. Only such brave people can stand against a number of vicissitudes. The **Germans** dethroned Kaiser and sowed the seeds of their own destruction by uprooting the hereditary culture that was acquired by them through noble tradition. Hitler stepped in after him. He was after all a common man. He had no royal blood relation with anybody. He committed the common folly of being the dictator and reigning with aggressive attitude towards others. His urge for subjecting others by force brought down the downfall of himself and Germany both. Had Germany chosen someone from the Royal House instead of Kaiser, different history would have been written for that country and the present miserable plight would not have been there. In former times a ruler who conquered and occupied a perticular country, used to consider that to be like his own

native land and looked at its welfare and prosperity. Thus only the history of the world has been created and the culture sustained. In Japan inspite of the Monarch, the cabinet made aggressive efforts at other countries and began to occupy them. This evil attitude reached its climax. Hitler's co-operation and sympathy led the Japanese further down and the result we see is the dependence and American occupation of Japan. **America** itself also is in no better position. There is no permanent ruler there. The president elected for 4–8 years rules supreme. The people have to fall prey to the President's personal beliefs, thoughts, principles, actions, whims and caprices. America's occupation of Japan is the outcome of Japan's short sighted policy and the result of evil deeds, but Japan's protracted subordination, still now, to America is the result of the whim of the American President. **Soviet Russia** also shares the similar fate. It tries to transform the whole world red by any means fair or foul. Russia wishes that the whole world may dance upon her trumpet and act according to her guidance. As a result, Russia may become supreme in all respects and her policy may materialise perhaps to a certain extent, but it will not last long as it goes against the rules of nature. Ultimately, it is a disastrous policy. America effected the partition of Korea, a country thousands of miles away, sowed the seeds of enmity among the Koreans themselves, and thus under the banner of false benevolence, have caused a heavy, shameful and deadly destruction in a foreign country. Thus America is committing an unpardonable crime in the eyes of God despite her discreet talks of Korea's welfare. The result that America will have to experience for this heinous mentality will be so disastrous that the world will be amazed to hear that. Had the America and Korea been ruled by a king this would not have been the state of affairs. So also for **India**. England and America are playing dirty politics against India. This is also not fair. On the contrary it is detrimental to the whole world. India is a country of the Hindus. It is known by the name of Hindustan, since thousands of years. Hindu kings and the nation have always been liberal enough to give inti-

mate place amongst themselves to other nations. Despite a number of aggressions by the Muslims over India, they are still dwelling here considering India to be their own Mother land. The Hindus not only evinced brotherly love towards them but forgetting their inhuman torture they showed their magnanimity in as much as accepting the Muslims as their Emperors and rulers. Perusal of the book "Alberuni in India" exactly gives us the picture of the liberality and benevolence of the Hindus. This sense of brotherhood proved to be an eye-sore to the Britishers. With a view to maintain their supremacy over India for thousands of years, they began to strike at the root of the Hindu-Muslim unity and brother hood. They sowed the seeds of communal struggle and poured deadly poison in the brotherly relations. As a result they had to quit India within 150 years and siding the Muslims, they ungratefully left behind the partition of Hindustan, the country of the Hindus and created Pakistan. Just like Ire and Korea they brought about the partition of this united country also. This inhuman policy of the Britishers wrought havoc in this country. The tension that they created caused heavy casualties on the innocent people whose life and properties were put at stake. Hundreds were slaughtered and thousands lost their properties worth crores of rupees. Five years have elapsed since the partition and the fury of enmity has not yet abated. The graceful attitude of India towards the foreigners like the Muslims and the Britishers, in giving them resort and reception in the country and the heinous and dreadful deeds on the part of the foreigners, in return, are indeed exemplary in the history of the world. Crores of people follow the Islam in China, Russia, Burma and other countries but never have those countries allotted a separate piece of land to them and thus breaking themselves into two, and never will so happen in future. There is not a single country in the world that would uphold their own religion to the despise of other religions and consider others to be slaves, insignificant and less dignified than themselves. Pakistan

obviously maintains the above spirit and that only will bring about her instantaneous downfall. Before four years I had written to our Prime Minister Hon'ble Pandit Jawaharlal Nehru and other friends that we have committed a great blunder in taking the Kashmir problem to U.N.O. and that England and America will one day leave us in the lurch. And it has exactly come out to be the same as is witnessed by the world to-day, in the manner in which the problem is handled at U.N.O. and dirty politics played by England and America. Both the countries aim at establishing their military bases in Pakistan, by siding with her in getting Kashmir away from India and thus to roar at Russia from inside the Pakistan. In Korea, U.N.O. charged the North Koreans to be the aggressors and at once ran to help the South Koreans with arms and ammunitions worth thousands and a large man-power, whereas inspite of the exactly similar situation in the case of India and Pakistan, themselves remaining in the background, they openly side with the aggressor Pakistan and thus aim at subjecting India, as is heard and said at the highest pitch in in Pakistan. Thus with the above aim only they have created Pakistan and they aim at achieving their purpose by making her a tool. God will never forgive them for this crooked policy of theirs. In the case of India it is so going to happen as is destined by Almighty and prophesied by seers and savants of the country.

Removal of Rulers an unwise policy

Thus with the sunset of the Rulers in India and with sunrise of democracy through Congress Government, the very first bitter fruit that India tasted was the heart-rendering partition and an ocean of attending troubles and miseries. I had stated many often, on occasions, to British statesmen, that if England would have given up the crooked policy of "Divide and rule" and established any member of the British Royal House to be the virtual Emperor of India and would have deemed India to be their own Mother country like the Muslim aggressors, India

would have accepted the British Royal Member as her own Emperor, he would have been able to rule India for hundreds of years and the history of the world would have been different.

India shall never turn Red

The fear of your countrymen that India is gradually coming in the grips of Soviet influence, is not correct. One third of India, that is 12 crores of the people of India were governed by the Rulers. For administrative facilities the rulers handed over their states to the Present Government, that accepted, preserved and continued all the rights of the rulers as such, and sanctioned to them the Annuities worth about 10 crores of rupees. It is also a probability that for the sake of facilities the rulers may again be reinstated with limited powers on their former position and the administration of their respective former state may be entrusted to them in future. In the beginning of the British regime, native states with about 22 crores of people had to succumb to the disdainful "Policy of Lapse" sponsored by the Britishers. But the War of Independence of 1857 opened their eyes and they realised that it was an unwise policy to ring the death knell of the native states and also that, with the sunset of the native states their own existence will be put at stake earlier. With this idea they left the policy of integrating the native states into British India since 80–90 years, allowed the rulers to rule their own states and so their own rule lasted for 200 years. Had they not did so the British Supremacy over India would have ended in 1857 only. Had the Present Government also allowed at least 200 native states to remain as such its period of rule must have lasted for long, whereas in not doing so and integrating them into the Union it has committed a great blunder. The future history will endorse this fact. Even the people themselves also feel, to-day, at the end of the five years of the Congress Rule, that the Indian Government has committed a great political blunder, in merging the states into the Union. On the contrary it would have been a wise policy, if the rulers would have been given

limited powers and allowed to remain as such with fresh pacts and agreements with the Free India. However, even if the Present Government will still make a change in its policy, it would be in the interest of the country and worthy of Indian Culture. The purport of writing this in details is to show that the Indian people are accustomed with the rule of kings since lacs of years. The impressions of such rule have been firmly rooted in their mentality. Indian scriptures also enjoin on the same thing. The religious principles of the Indians, following various sects also give support to the rule by kings. Taking all these into consideration it accrues that it is a dire impossibility that the Indians would ever accept the Soviet Principles or the same might find a scope for their spread here in India. Supposing the Congress Government accepts the soviet principles, rest assured, it would be thrown away by the people. Hardly 15 lacs of Indians out of 36 crores would be cherishing soviet ideas sincerely. Indian people, the Congress and the Administrators believe that the religion, culture and the social constitution, acquired through tradition and protecting them through ages, would be shattered to pieces with the acceptance of Soviet Principles. This means that the Soviet mode of Rule has not an inch of scope in India. All the administrators of the Congress Government in India are strictly averse to Soviet Principles. I believe that Soviet Russia will have to change her principles in due course in order to adapt herself to the changing world. As mentioned before the statesmen and politicians of Russia study keenly to-day the great works – the 'Ramyan' and 'Mahabharat' of India. They will have to follow sooner or later the principles of politics propounded at length in those two great Indian epics. Eventually, there will be a change in Russian policies in few years. Long ago Russia was considered to be ऋषीय – the country of the Rishis. It was governed with the administration benevolent and worthy of the Rishis and Munis. Similarly, the world German is the distorted form of शर्मन – Sharman, meaning 'the abode of all learning – the Brahmin. The Brahmins, have established the German empire

ere long and hence the culture of that nation is akin to Indian Brahmins. When Germany will regain her pristine Aryan Brahmanical culture – worthy of the Sharmans, and be reunited with India spiritually, it will be instumental in bringing about world peace and brotherhood.

Universal peace possible through Indian spiritualism and vedant

The real peace, brotherhood, unity and equanimity of the world depend upon the resort to Indian Vedantic Spiritual philosophy. About 300 manuscripts on Vedant philosophy are there in our Shri Bhuvaneshwari Granth-Bhandar, and the whole India owns about 2000 works. Vedant philosophy contains the true knowledge that is explored by benevolent and contented Aryan sages and seers. Dependence of India is the outcome of her forgetting the precepts of Vedant. India in the past was supreme in the whole world and could teach humanity to the people of the world and thus was occupying the honoured status of the Preceptor of the world. The reason that can be alluded to that state was India's spiritual progress under Vedant. Swami Ramtirtha, the spiritual Teacher of India has said in one place, "Besides ourselves, the ancient Greek history also is a testimony to the fact that ancient Indians had highly developed Vedant and hence the Indians were full of the vigour of the mind and body. The Egyptians–the strongest people in the ancient world, Iran once occupying supremacy and strength, the Roman Empire, with its flag of Eagle unfurling once over the whole world, the powerful Greeks with their Emperor Alexander, commonly known as Sikardar, vanquishing Iran, Egypt and occupying the whole world–these and a host of others had invaded the Vedantic India and most of them had to flee, and return dejected and defeated. This invincibility of Incia is solely due to her spiritual, divine, vedantic achievments and progress that placed India at the helm of the world and made her glorious." These words of Swami Ramtirtha are full of deep meaning and thought-provoking to the people of the world and particularly

to the present generation of India and her administrators, India went far away from spiritualism and the freedom also went that much away from her. Thousands of books imparting spiritualism and Vedant and thousands of Sanskrit knowing scholars expounding Vedant philosophy are still there to-day in India. The time is nearing when those scholars, those scriptures and Vedant itself will be instrumental in achieving peace for the world and guiding it to the path of tranquility.

Vedant the saviour of the world

Fraternity, peace, happiness and the urge to imbibe the knowledge of achieving welfare in this life and the life beyond will only then be acquired by the people of the world when they will resort to this knowledge–the Vedant. The mission of spreading spiritualism and Vedant can be shouldered by yourself or myself individually according to our limited means and ability but if every State earnestly undertakes the task, the the true peace will quickly be achieved and thus the state would share the glory of establishing brotherhood in the world. To introduce Vedant into their respective countries those people will have to begin with the rudiments of the Science. Vedant should better be interwoven with the syllabus of school-going children, so that they can imbibe the Vedantic culture even from boyhood. Thus studying when the student will come out from the college, he would be an ideal citizen, and when such one will be accommodated into the administration of the country he would make it the most ideal. The Hindus have sanctified all knowledge, be it political, social or practical, by uniting it with religion. Hence the man who imbibes Indian Culture is tied with the chain of religion in every aspect of life. Following that he observes celebacy during the student life and earnestly acquires learning. The religious impressions, pious bent of life and sanctity of mind does not allow him, during the learning period to swerve from observing Brahmacharya-calebacy. Whereas by the material education of these days a child, from the beginning of his career as a student till the period of his

coming out of the fold with degree and employing himself to some work for maintenance, does not consider himself to have been tied by any religious or spiritual chain. Hence he moves aimlessly and wantonly in the material plane. As a result, the student is led astray during the study period, violets the celebacy in many ways, becomes weakling, lustreless, a prey to many a disease and practically ruined. When he becomes mature to enter into Grahasthashram–family life, he feels so lifeless that sometimes he thinks, in disgrace, even of committing suicide for not being able to make the conjugal life happy. This state of affairs prevails in spiritual India of to-day also because of the British rule. It was the policy of the Britishers to drag the Indians away from their religion and spiritualism. The Britishers have quit India to-day but their blind following is still there. The wise amongst our present administrators have realised this situation and are straining at improving it.

By all these I mean to say that yourself, myself and our institutions will no doubt make efforts to revive the spiritual forces, that will animate the people, with the help of Vedant, Spirstualism and Ayurvedic scriptures and the people, will be attracted towards them without doubt, but to achieve success in our task and to imbue the present generation with spiritual forces, the help of the State will be of utmost Importance. It is possible that our efforts may appeal to the masses and being themselves ready they may enforce the State to adapt to the mass needs, ideas, thoughts and mentality. This is sure to happen because the people of the world, are going fast astray, falling prey to rank materialism and running blindly towards degradation and deterioration. They will still more deteriorate themselves and a time will come when they will cry for a Saviour from the self-created turmoil and ordeal. Then they will follow the advice of the benevolent, dispassionate guides and personalities. Such sort of change over in the world may take time but it is sure that the future generation will reap the rich fruits of the seeds shown by our combined efforts.

Let us begin with Ayurveda – the Custodian of Health and Spirit

To begin with the efforts in the above direction, we have placed Ayurveda in the forefront because the people of the world are fed up with the Allopathic medicines leading them to mental, moral and physical deterioration, and the world is in search of Nature cures and potent panacias for persistent ailments. Ayurveda is the only system that is potent enough to provide all the above requirements. Ere long, I have sent you a book-let of mine styled as "Letters on Ayurveda". Printed therein is my letter to our Hon'ble the Health Minister of India, Shrimati Rajkumari Amrit Kaur Bahen, the perusal of which will give you the idea about the place of Ayurveda among the Indian people. As I have said above all social, political and practical principles in India are interwoven with religion. As such out of 36 crores of people in India, there is not a single house that is without the spiritual and religious culture acquired through Sanskrit language. On many an occasion the Sanskrit language is absolute necessary to the Hindus. Due to the contact of Sanskrit the Indians also keep contact with Ayurveda, philosophy and other scriptures. The British domain of 200 years have not been instrumental in making the Indians apathetic towards their ancient scriptures, due to the same reason; and the Vedant, philosophy and spiritualism in India has survived as yet, despite the dark period, only due to the above reasons. If these things are revived and nourished they would bloom again fully and would contribute to the world welfare and uplift.

Institute of Ayurveda

I also feel with you that we shall have to establish a big institution, for our task, wherein nations of every country in the world can be given membership and they would spread the ideas of our Institution in their respective countries and languages.

Our Institution will have different departments for different scriptures e. g. :—

1. Department for Ayurveda.
2. " " Manufacture and distribution of medicines etc. etc.
3. " " Jyotish.
4. " " Vedant Philosophy.
5. " " Mantra, Tantra and acquiring Divine Power.
6. " " Publicity.
7. " " Publications.

In the beginning, the Department of Ayurveda will be our main field of action.

Our scheme at a glance

Through Ayurveda our Institution shall strive for :—

(1) The perfect health of the people.
(2) Immunity from diseases.
(3) Spread,, among people, of Shastriya Ayurvedic medicines bringing health and eradicating discases.
(4) Longevity of life.
(5) Researches in Dhatuvad Shastra – Alchemy and Kamshastra etc. so as to make people prosperous and happy in all respects.
(6) Publishing such literature as would give people the useful knowledge, for instance, in Botany etc., that would enable them to utilise the natural plants, trees and vegetation grown by the side of the rivulets, streamlets and forests of their own places of abode.

The above-mentioned and some such other activities will be done by our Institution.

Our means

The primary requirements in all the above activities will be the collection scriptures and scientific works in the subject. These we already possess. Our Shri Bhuvaneshwari Granth Bhandar

owns 17,000 ancient manuscripts on 42 various subjects. The said collection covers the whole field of literature, cultural and spiritual. Beginning from books, prescribing medicines and cures for common ailments to the valuable works on subjects of grave importance like that of travelling to Chandra-lok and Mangal lok and manufacturing big aeroplanes, as large as cities, the said Granth-bhandar has, at a large expense of lacs of rupees, been provided with a heap of mss. requiring keen scrutiny, study and research. If more expenses can be incurred after the collection, we can yet collect 2 lacs of mss. from the nook and corner of this country and our institution can best utilise them variously in the interest of the world and ailing humanity. Not only that but our institution, besides rendering service to the masses through various departments, can earn crores of rupees and utilise them again with added enthusiasm in uplifting the deteriorated and down-trodden denizens of the Domain of Heaven. Hence, before we set out on our journey to succour the masses suffering spiritually, morally, mentally and physically, we should be required to have a handsome collection of funds at hand. Then with the establishment of one institution here at Gondal and another allied to it at Zurich over there, we shall have to start working with the distribution of work, distributed in accordance with our destined and decided aims, objectives and view-points. The literature that this institution will publish will be in keeping with the taste of the common man, besides being useful, elevating, interesting and attractive. The nations, reading them in their respective languages, will imbibe from them a lot of useful things worth putting into practice. Our Institution at Gondal shall propagate the task in the nook and corner of the country through ten chief languages of the country, besides working for the whole of Asia through respective languages while the Institution over there shall have to manage for Europe and America.

Reply to your subsequent Letter –

Ashok and India

From the Ashok - chakra as the Royal Insignia of the Indian Government you are led to believe, I think, that Buddhism

is the Royal Cult of India, the rule of Ashok is the Light-house of our Administration and that India attained dignity after Ashok only. Really speaking, it is not the case. The period of Ashok was the period of downfall for Indian history. Bef re him India ranked topmost in art, industry, philosophy, and every aspect in the whole world; but gradually after him the position deteriorated. Taking stock of situation as existed in the internal strifes of various rulers after Ashok, the foreign aggressors ran rapidly to raid over India. Still however till the advent of the Muslims, India exhibited her vigour in driving out and defeating various insignificant aggressors. But when the Muslims, after conquering India, stayed here permanently making her to be their native place, India was liberal enough to welcome them with sincerety and brotherly affection; but this very magnanimity proved detrimental in her case. As a consequence, the Muslim Empire was rooted in India.

Rise and fall of Buddhism

The rise, spread and footing of Buddhism, in a country like India following Veda-Dharma, is the result of interoecine enmity of Brahmins. A rival group of the Veda-Dharmi Brahmins distorted the principles of Veda-Dharma and created a new cult styling it as Buddhism. It did not prosper in India beyond two centuries. After its rise it was raised to the summit of its glory, within a century, but then it was opposed and challenged, by Shri Adya Shankercharya who came on scene in about 500 B. C. when Buddhism was at its highest. Within 17 years Shri Shankaracharya re-established the Veda-Dharma by preaching Vedant – the Adwait Philosophy as against Buddhism, founded four Veda – Mathas – Ashramas in the four directions of India and thus protecting the country from the onslaught of Buddhism, drew it away outside India. Albeit, after Shankaracharya upto 500-600 A. D. remains of Buddhism, in the form of universities, places of learning and religious abodes, were allowed to thrive by magnanimous Veda-Dharmi rulers through liberality, forbearance and compassion and with the idea of learning and lore those cultural centres were

allowed to be conducted. But with the invasion of the Muslims over India and with the subsequent destruction of Hindu temples, sacred places, sacred books, universities etc.; the Buddhism also had to suffer and it was not spared. Hence, by about 600-700 A. D. even the remains of Buddhism as existing in monastries, universities and collections of scriptures, ceased to exist. Since the time of Shankaracharya a multitude of Bauddha Sadhus went with bag and baggages of scriptures to far distant places, like the Tibet, China, Japan and other eastern countries; to leave India for good. At this period even in those countries the Dharma that was prevailing was the Veda-Dharma. The Buddhists found a scope to retaliate their fate in India and spread the Buddhists violently there. Shri Shankaracharya died a premature death and they had no formidable opponent to withstand. Consequently, those countries were converted. As there was no one there to fight out for Sanatan Veda Dharma, the Indian Empire was slowly shattering and nobody was there even in India to propagate and establish firmly the Sanatan Veda Dharma in the foreign countries, Buddhism found suitable opportunity to set deep its roots outside India. But in India itself it has disappeared in all respects since the time of Shri Shankaracharya – the Custodian of Sanatan Hindu Dharma. This means that since 2500 years Buddhism is heard no more in India. Out of 36 crores of Indians hardly 2-3 thousands might be following Buddhism. The Jainism – its another form has the followers of about 10 lacs, but the social and practical customs of the Jains are similar to those of Sanatan Veda Dharmis. They also have little similarity with Buddhists or their scriptures. The The Jains are strict vegetarians while the Buddhists are not. So to express succintly, neither the Buddhism of Ashok's time nor his principles exist in India since about 2500 years. In order to please the Buddhists of Asia our present Congress Government has begun giving importance to them. Under the excuse of regaining remnants of the bones, teeth and hair of the Buddha or his disciples from outside the India, they have begun to erect Buddha temples again in India. But there is no possibility

of its revival in India. Out of the Indian Congress Government; its leaders, more than 500 M. P.s at the centre and 3000 M. P-s in 28 provincial governments and several others, there will be hardly 20-30 Buddhists. This shows that Buddhism has no place in Indian Government. 85 P. C. of the Congress leaders are Sanatan Veda-Dharmis.

Ashok Chakram – the Vedic symbol.

The Ashok Chakram is primarily the Vedic semblance. Ashok accepted this Vedic symbol in order that his Buddhist and Sanatan Vedic Dharmı people may live with accord and harmo y. The lion in the Ashok Chakram symbolises the beast of burden of the Goddess, the one of the five gods worshipped in every house of India. The Chakram is the emblem of one of the Yantras prominent in the Yantrashastra of Inuia and of a powerful missile ot God Vishnu – the one among the five chief Hindus gods. It is also an emblem of the Sudarshan Chakram of Shri Krishna, the Preceptor of the Gita. The slogan, सत्यमेव जयते | –, "Satyameva Jayate" – Truth alone is victorious, is taken from the Vedas. Recently, the Indian Government have given place to the Sutra शं नो वरुणः। "Sham no Varunah", in the ensign of Royal Indian Navy.

Sanatan Veda Dharma the only ancient religion

Hence, it follows that it is not that our Government has given any importance to Ashok, his politics or his religion. Besides, neither Ashok nor Buddhism has shown new ideals and principles. They have made little changes in the principles of Sanatan Veda-Dharma and continued to follow them as their own. What you say about Fredric the Great of Prussia is correct. His principles might be similar to those of Ashok, but they are more similar to those of Veda-Dharma. May be that they are neglected these days, but a time will come when the people of Europe will have to follow the Veda Dharma and Vedant that will lead them to the way of the Great Fredric. The Vedant and the spiritualism of India are, themselves, accepted with little changes by the Mohmmadans, Jews, Chris-

tians, Parsis, Buddhists and other religions of India. The whole world accepts it as an established fact that nothing in the world is so ancient as Vedas and the Vedic religion. Despite its remote antiquity neither a single letter nor even a syllable accent has been changed in the Vedas. The principles of the Vedas are equally acceptable to all the people of the world. This proves the originality of the Vedas. Hence, every thing has its origin in the Vedas. Those who stick to the root and work, get the quick success. Just as the water that is taken from a pit or a pond is not so pure and conducive to health as that taken directly from the well or river, so also is the case with the principles of Vedic cult of India. Similar also is the case of the Ayurveda and other scriptures, the off-shoots of the Vedas. The task, then before our Institution will be to acquaint the world with the useful and beneficial tenents and sutras of the Vedas.

Impediments against Ayurveda in the West

Your vision, that the agents of allopathy will stand on all fours against our efforts to place the real form of Ayurveda before the public, is quite correct, clear and to the expectation. There will be a great commotion amongst them. It is quite natural that those with vested interests would hurl vehement forces against us. Nevertheless, their re-action and hostility will turn to our advantage, because by dint of their opposition only, a multitude of people, will earnestly be eager on the contrary to know about the rival institution of allopathy viz. the Great Ayurveda. Those who follow the right path or those who impediments in lead others to right path are never daunted by obstacles and their way. Those obstacles themselves bring benediction to them.

Towards spiritualism and further glimpse of our activities

The prominent amongst the manifold activities of our Institution will then be to lead the people towards spiritualism out of the rank materialism in which they are engrossed these

days. The means and the programme for this shall have to be decided by our workers and set before the people. For this purpose, of leading people to divinity, we, on our part, shall provide so much material on Vedant, philosophy and spiritualism that the world will be amazed when it shall all be published. We shall have to prepare the said literature from our Granth-Bhandar by sorting out the necessary mss. and translating them into English. We shall have to appoint scholars on the staff, at a great expense. I shall guide them and show the method of work. Finally, I shall scrutinise and endorse the task done by them before the material so prepared is sent to you. For this purpose, we shall have to incur the establishment expenses of 400 to 500 American Dollars at the outset. Side by side with the above activities we shall begin experiments on Dhatuvad (alchemy) and Kaya-Kalp (Science of Longevity) on the basis of the theories propounded in the ancient mss. It is not necessary that the royalties of the literature published by us must be credited to me only. Let them be credited commonly to both of our institutions. I shall not take any remuneration as the Chief Organiser of the institution in this country. I usually work for 12 to 18 hours a day, these days, in the service of the scriptures and with the opening of our future Institution I shall do the same. I value service more to remuneration.

Combined efforts

We also aspire to place before the world the glorious ethical principles, of the Aryans, that gave them top-most status as the noble nation. These principles are worthy to be followed by all the nations of the world to attain honour, rank and glory. For this purpose we shall require the help of a number of friends in Asia. The efforts of our institution and the literature published by us shall earn for us quite a large number of friends and well wishers. We shall not require to approach to anybody. The humanitarian activities of our institution shall attract the attention of all the sane and civilised people towards our benevolent deeds and efforts.

Gradually our circle of friends will occupy such an enlarged plane that the world will stare at us with wonder and amazement.

Ayurveda the very first milestone

As mentioned ere long, Ayurveda is the first milestone of our humanitarian activities. Beginning with Ayurveda we shall proceed onwards. I can well imagine your situation in Europe, in dealing with rival forces. I have noted with contempt the unwise actions, you mention, of the officers and the Government of your State, in suppressing your activities, anyhow, by *sometimes styling you as a Buddhist, that requires* scrutiny of nerves in your state and sometimes taking you to be a communist. You should make it clear and we shall also do the same in the aims, principles and programmes of our future institution, that neither our institution nor any member of it are Buddhists. We all follow the Veda-Dharma or the Arya-Dharma. We shall declare to this effect in the constitution, we shall frame for our institution. And it is a fact that we the Indians are Veda-Dharmis and a number of learned persons that would support us in the west shall be also the Veda-Dharmis. The Veda-Dharma is so liberal that it never prohibits anyone following it to style himself as a Christian, Parsi, Jew etc. and follow, *in addition, the tenets of those respective* religions, because from the Veda-Dharma all other religions of the world have been emanated. The principles propouned by Veda-Dharma are so liberal that no religion of the world shall hesitate to accept them. Just 50 years ago Swami Vivekanand propagated the Veda-Dharma in America and to-day thousands of Americans take pride in styling themselves as Veda-Dharmis or Vedantists. Amongst them, there are a number of politicians also. Our principles will be just similar to those of Swami Vivekanand; that means we and our institution shall proclaim overselves to be Veda-Dharmis, Vedant-Dharmis or Spiritualists. Thus acting we shall also attract great officers and statesmen even towards us.

Benign Kaiser

I have read with pleasure about your intimacy with Kaiser.

the last German Emperor. I am an admirer of Kaiser. The German nation cut asunder, these days, must be remembering Kaiser to-day. The people must have now realised the sacrifices of noble Kaiser in the interest of the Germans.

Our Institution and the task ahead

The name of our proposed institution will be some such as one of the following :—

1. *Ayurveda – Prakash*
2. *Ayurveda – Surya*
3. *Ayurveda – Pith*
4. *Ayurveda – Institute*

The word Ayurveda must be affixed to the name of the Institution. Personally, I like the 3rd name to be charming and attractive. Under this name the activities about various scriptures may also be included. The meaning of the name is **"A divine institution giving scope to research and publicity of the scriptures, the knowledge of which makes it possible to predict the span of life, to acquire the added strength in life, to prolong the life and to earn and enjoy the human existense with pleasure and happiness in all respects."** Nevertheless the name :—**The Ayurveda Institute**, is also the best. The places of this Institution will be your ICC for Europe and our Rasashala Aushadhashram at Gondal for Asia. The senators of ICC and other worthy names you have mentioned will be actively helpful to us in our task. As soon as we start our work, and once establish our institution, the Ayurveda Pith; we shall begin to enroll members here as well as there. Before that we cannot approach anybody. I believe that we shall not have to call on anyone for the membership of our Institution, for no sooner the constitution, rules and regulation of our project will be placed before the public, than the people of every country will rush in to demand the membership. They will

come in the fold with the spirit of service to humanity and with the idea of doing all the efforts for the glory of the institution, thus with the sense of sacred duty; they will join us to push forward our project. Thus with the birth of our cherished institution top-most priority will be given to the activities of Ayurveda-Pith besides those of I.C.C. or Rasashala Aushadhashram. Ayurveda-Pith will be our sole centre of activities and its universal progress will be our highest aim. For the Presidentship and vice-presidentship of our institution, we shall think later on; but for the one at Zurich institute you will be the President and the vice-president shall be selected by you. For the institute over here we shall decide afterwards. The status of both the Institutions of Zurich and Gondal will be equal. None of them will be a branch of the other. Both of them will be the chief centres. They will be entitled to establish branches in other countries. As per our religious order, and according as enjoyed by our scriptures and the religious discipline, I cannot accept the Presidentship, vice-presidentship membership or office of any Institution, because I have entered into Vanprasthashram–the third stage of life since six years. In this state we have to observe certain restrictions and I follow the same since the period of my entry into that stage. Many institutions of Europe and America, in appreciation of my services and activities, confer honours, titles and diplomas on me still, out of good will and formality I cannot disappoint them, but to my heart of hearts I do not cherish them at this stage of life. So, for the said reasons I cannot accept any office in any institution. I can only accept the office of Acharya of Shri Bhuvaneshwari-Pith, and nothing else. But there is no obstacle in working for an institution without being its virtual member. Our Mahatma Gandhi was not a member of the Congress in later days and yet he was the uncrowned king in the Congress circle, and the Congress had to look at him for guidance in every respect. Your enthusiasm, regard, love and devotion to the cause of Ayurveda are so keen, earnest and laudable that we are sure to achieve success in our task. Of

course, I am always there with you, shoulder to shoulder, in all that you undertake to carry out. I shall strain every nerve to be helpful to you. The research work that I have done so far from the collection of mss. in our Granth Bhandar and the subsequent researches we are going to have under the committee of scholars to be appointed under the auspices of our Institution, shall provide such an ample material for our Institution, that would fetch a big amount of royalties, for it, when published. The income will be utilised for furthering our cause with added enthusiasm.

Reply to your letter of 23-12-52

Thank you very much for the material you have so kindly sent by airmail. It contains type-written copies giving the opinions of prominent doctors on vivisection and experimentation of Allopathy. They will be useful to me. Literature sent in German or other languages shall be of little or no use to us, because we shall have to find out some one to translate it for us, before we make its use. Several doctors are reluctant to express their candid opinion against allopathy, as your write, through fear of humiliation. You may write their views without appending their names. They also will be useful to us in the cause of Ayurveda.

Election in Zurich

It was a pleasure to learn that in the election at Zurich (Canton) Naturopathy came out with flying colours to the defeat of Allopathy. Another thing that was amazing to know from your letter was that **women have no right to vote in Switzerland**. It was amazing in the sense that when the western countries are running a race in giving dignity to woman-hood, giving them prominence in every walk of life, country like Switzerland, the centre of Europe, is not allowing the women the right to vote. In our Vedic Sanatan Dharma the woman is deemed to be the goddess of house but she is not allowed to participate in public activities. The enactments in Europe to the effect that men and women should be given equal

rights and a woman is not bound to obey the husband, are misleading and create a lot of confusion in conjugal life.

Place of women in society

According to Vedic Religion-Veda Dharma-the primary work of the woman is in the house. She is the trustee of the house. The husband earns and entrusts the income to the wife in order to manage the requirements of the house in a fitting manner. She has to look after order and discipline of the family together with the education children. Another duty expected from her is the care and service of her husband who daily returns home after arduous labour-mental and physical. He should be less worried about home and social affairs in order to earn, with calmness, the livelihood to make the family life happy. Thus the woman is queen of the house. Then there are obligations of the husband also. He has to see that the wife is the least displeassd by his behaviour. He has also to take care of her happiness in every respect. Thus the rights and duties determined distinctly by the Shastras are quite good. The present age has been over-liberal towards women. As a result even from the student life they becone devoid of character. After marriage the husband and wife act disharmoniously at their own sweet-will. Both of them wander at will during service. They being away from home, children are not taken proper care of and consequently they are ill-nourished. Women working with other persons and men working with other women during service make their character questionable. Consequently, at the same time, both the wife and husband begin to dislike each other. The result is thousands of cases of divorce, realised by the world at every dawn. The series of divorce is unending and the family life of the youths shatter at the outset in many a case. This leads them to many sexual ailments in tender ages. This situation is going beyond limits in the West. It seems from the reports that several of the Western politicians, social leaders and women institutions are getting much worried over the

situation. It was recently reported that a conference of 500 women in Europe resolved at the end of two days' debate : "the primary duty of women is to look after the house. Those who are out to improve the world should begin with their homes. Virjin Margaret who plays a leading roll in finding out jobs for women is expected to advise now to women to the effect that they should take care of their children first, preserve order and discipline in the house and render service to the husband returning home after arduous labour. It should be the first duty of women to feed the children and husband with fresh and delicious dishes daily. The education of a woman is incomplete so long as she does not act as stated above. All the members are advised to acquire experience of how to run a house and make the family life happy. The happiness of society entirely depends upon happy homes." Thus in every case the West becomes wiser after the fair. First deterioration, and then striving hard for uplift is the order of things in the West. On the contrary Indian wisdom and Spiritualism have, thousands of years ago, framed out farsighted and foresighted principles for practical worldly life. They are as true to-day as they were in the days of yore. The Indian people to-day also follow the same principles and consequently from a prince to a pauper, every one enjoys the pleasant worldly life, equally. Indian society is far way from the miseries experienced by the Western world of our times.

Enemies of Ayurveda

It is correct, as you say, that the Journalists of the West hesitate to propagate for Ayurveda as they are under the thumb of Chemical Industries and it is also the obvious fact that the capitalists who have invested a lot of money in such industries, cannot afford to speak a word against allopathy inspite of its apparent shortcomings. There are pros and cons to every problem and every ideal has at least something in opposition. In the beginning the opposition is weak, feeble or worthless but the earlier the truth is placed before the public, the

earlier it prospers and grows strong, It is the truth that triumphs in the end. That is to say, the friends and admirers of Ayurveda will have to endure, no doubt, troubles in the beginning, in resisting, against the mighty forces of Allopathy. But as Ayurveda is directly related to the health and lives of people we shall not have to take much pains, I believe in acquiring regard and affection of the people for Ayurveda. Every task requires troubles at the outset. But there is consolation to us in the great efforts we are going to put forward for Ayurveda that this Mighty Science has in the background a potent tradition, hundreds of books are written for that and it has its origin in the Vedas. Our fight for Ayurveda has the support of 36 crores of the people of India and friends and admirers the world over. In other words, the activity that we are going to start is neither a fancy nor a whim of our own but it is based on a sacred scripture of no small status and achievment. Moreover, even in the west the Ayurveda has a host of admirers and hence even if our rivals are strong we have less to be afraid of. In as much as the people will be acquainted with cheap and homely cures and treatment of Ayurveda, they would at once leave Allopathy and accept Ayurveda as their own and our task--will be facilitated. In the election, you have mentioned, you could see that more than half of the people are against allopathy. When these people will be made familiar with Ayurvedic principles of simple mode of living, cheap, at hand and homely drugs and treatnent, discrininate use of native common vegetation for removing ailments and other useful things, through the literature published by us, they will be the most willing to follow Ayurveda. Similarly other nations of Europe will also emulate them, let alone the advertising of the Allopathic drugs at great expenses through newspapers and the support of great personalities, priests of the Church or State officers. The mentality of the people, once changed is very hard to hold up. No element will be able to come in the way of our efforts when our institution shall start the activitilies on a grand scale, incurring enough expenses in the beginning.

Our friends

I was glad to know about Dr. Ude, his honoured status like that of our Mahatma Gandhi and his blessings to our task. It is correct that with the raising of the banner of Ayurveda and with the beginning of our fight, we shall have to face sternly the indignation of the worshippers of Allopathy and those, with vested interests, evolving illusive means to exploit the people under the name of new researches.

Periodical for Ayurveda

We shall challenge their validity and expose them fully before the people. For this we shall require to start a periodical at the outset. It shall be published by the Institute at Zurich. We shall provide a lot of material for that from here. You can also write much to challenge our rivals with concrete facts, figures and arguments. The supporters of our institution will also find scope to express themselves openly or otherwise. We assure the people that it is in the interest of the people in many ways to be inclined towards Ayurveda. It is beneficial for themselves, their families, their children, both physically and economically. Thus with start of our work many in Europe will come to help us and the journals and periodicals also will aid us. While in India thousands of Doctors, crores of people and hundreds journals are there to support and help us. It is good that you have got the support of a German Editor in publishing your forthcoming book on Ayurveda. If possible you may send me the English translation of the useful passages from the book. If you agree to start a periodical for our institution, it should be published in English only because English is spread over many parts of the world and the literature published in it is read by quite a large number of people.

Ayurvedic Dispensary at Zurich

Sometime before with the other literature of Rasashala I have sent you the 40th edition of our English Catalogue of 250

pages, of Rasashala medicines. If you have not received it I shall send as many copies more as you write. On perusal of the said catalogue you will see that it contains the list of a number of medicines for every disease. I opine that you may affiliate an Ayurvedic Dispensary and also a centre of distributing Ayurvedic drugs to your I. C. C. Medicines making the Europeans immune from various diseases and several drugs of daily homely utility may be sold there at catalogue prices, adding the expenses of importing them. Rasashala shall supply the medicines to your institution allowing 25 P. C. commission, as a special case. Thus by the sale of medicines of lacs of rupees our institution shall gain much economically, thousands of people, being profited effectively on ailments, will become our admirers and be apathetic towards allopathy. Hence, after our institution the **Ayurvedic-Pith** or **Ayurvedic Institute** comes into being, for the present, if we shall arrange to keep Rasashala medicines there, a great task of getting people inclined towards Ayurveda will be facilitated. We shall cure the nasty and persistent diseases declared beyond cure by allopathic Doctors. On certain diseases you may perhaps not be able to prescribe medicines. You may refer to us here in that case by sending detailed report and we shall prescribe medicines from here after studying the history and nature of the ailment. Just recently a friend of mine from Italy wrote to me about the ulcer he had developed in the duodenum. I sent medicines to him from here and he was instantaneously cured. A copy of his letter is sent herewith for your perusal. Patients from Europe, America, Africa and other foreign countries and those from distant provinces in India even, thus ask for Rasashala medicines and be free from diseases. We send our medicines since many years to distant parts of the world. Thus these medicines prepared under our direct supervision and according to the scientific methods prescribed by Ayurvedic scriptures, will be of much use to us in our efforts for the spread of Ayurveda. Our medicines are potent enough to cure any disease, be it T. B., cancer, paralysis or sprue, etc. Parcels can

be dispatched by sea and air. In the former case they take usually a month to reach the destination and in the latter a week. According to recent foreign exchange rules of our country the parcels are sent only through banks in the respective foreign places.

I have in my mind to send you a diploma of our Institution in appreciation of your scholarship and humanitarian activities. I shall send it soon and later on similar titles will also be sent to other friends recommended by you.

Our country under the new regime is gradually deteriorating economically. With the advent of democracy the burden of taxes is breaking the bones of the nation. Rajas and Maharajas have ceased to exist as such. Calamities like famine and epidemics take a havy toll from us since last 4-5 years. Our Rasashala is a private concern and not a limited company. It maintains 300 employees. Hence the economic burden on it is very heavy. It has collected at a great expense of two lacs of rupees, valuable ancient manuscripts in a large number. In this state of things Rasashala may perhaps not be able to help our proposed institution financially but myself and my institution are always eager and ready to render all the possible services to the our future project.

Reply to your letter of 10-1-53

The reports of your address at Zurich on 8-12-52 were delightful. It is also a matter of pleasure to learn that Europeans gather in a large number to hear about Ayurveda. As per public demand we shall place before them our literature within a short period. Your subsequeht lectures of 14th and 26th January must have also met a great success. The report that my message reached you in time and well accorded gives me delight. You may use the same message in your further lectures. The message was shcrt as I had to hurry up for writing it because it was to be sent to you in a scheduled time. Yet it is good that it satisfied you all.

To respond to your demand for a publication of myself, in the series you are going to launch this year, I shall think for writing something for you. Generally I remain pre-occupied with the research work of the scriptures. My two sons have shouldered the responsibility of the Rasashala business. The research works leave me little time to write articles, booklets etc. But yet I shall write out a book for you. At the outset I intend to send you articles on Spiritualism, Philosophy, Ayurveda and other subjects The matter will reach you in time so as to enable you to publish You may utilise my booklet "Letters on Ayurveda" for your purpose, if thought proper. Very shortly I am going to publish the 5th edition of my The Bhagvad Gita–a great work on spiritualism and philosophy–with Introduction in English. Then will follow the English translation of the whole Gita. You will learn much about philosophy from the Gita. I shall send the copies of Gita to you the sooner they are published.

For the book, on Ayurveda, that you are writing at present and for the publication of which you found a German friend, I am going to send you some material. You may utilies the same for your book in the way you please. My secretary is busy at present with some important work. He will be available within a fortnight; and then I shall ask him to expedite the work. I shall send you 8 to 10 articles on Ayurveda, through different points of view and also those on Dhatuvad (Alchemy), Vanaspatishastra (Botany), Ayurvedic Theraputics and other subjects. Your ambition to establish an Ayurvedic college or University in Europe deserve my warmest compliments. We shall gladly depute expert scholars, professors and Vaidyas to your help, if the dream materialises by the wish of Almighty.

Regret to say that as I am not in touch with any branch of the Phillip Radio Company here, I am not in a position to recommend your friend to a job in any of them, for his ambition of coming to India for spiritual studies. Does he know English? If so he may better read himself the English translations

of Indian works on philosophy and 'spiritualism' and gain much at home even. Most of our Sanskrit Pandits are not familiar with English: They know Sanskrit the first and foremost and at the most a provincial language. But many Sanskrit books are yet available in English version these days. So if he knows English we shall also send some books for him from here.

Ramayan and Mahabharat

To you also and other brother members of our I. C. C. I recomend to read Ramayan and Mahabharat the great epics of India, should you get their English translations there. They are full of wisdom, philosophy, spiritual knowledge and ancient history of India. Before 25 years their translations were available in India. These days they are out of print. We have got the Ramayan and Mahabharat but only in Sanskrit language. If possible I shall try to get the English versions for you but if you can enquire at some great library in Germany you may get them. In Russia, these works are being translated in Russian language. Some of the episodes of those epics have even found place in the syllabus of Russian Schools. I shall henceafter write to you the names and addresses of eminent Sanskritists with whom your friends can enter into correspondence. Your friend in Germany who wants to know on Yoga and Tantra may write to me. I shall try to satisfy him on his problems, because I am familiar with both the subjects.

Reply to your letter of 29-1-53

Lectures on Ayurveda should not be prohibited

I was much grieved at the report that officer in the charge of Health at St. Gall prohibited you from lecturing on Ayurveda. I herewith enclose on my behalf a letter of protest addressed to the officer. You may send the same to him. If he cannot understand it in English you may get it translated into Swiss. I believe he will realise his blunder and this will be useful to us in future. If it is required that we should send him the

letter directly from here; you may return it with necessary changes in the draft. You may please let us know his reply to our letter. If he does not we shall remind him from here.

Such sort of clashes are bound to come in future. We are not going to put a full stop to our activities by such incidents. We shall proceed with our work in our own ways.

We appoint you as our representative of the Rasashala. Hence, whenever in future you happen to address any meeting anywhere declare yourself to be our representative and advertise for the meeting beforehand as such. A draft of the handbill for the purpose is enclosed herewith. Make necessary changes in it if you deem proper. Then I believe none will stop you from addressing the meetings as our representative.

Please send me a copy of your printed lecture on Ayurveda that you had to send to the hearers of the meeting at St. Gall on getting their addresses at the end of the meeting. If it is in Swiss language send me still a copy of it with its English translation.

Such sort of prohibition will on the contrary enhance the appetite of the people more to know about the astounding elements of Ayurveda and our work for its spread will be more facilitated.

Your addresses at Zurich and Bern

Reports about your address at Zurich on 26th January, reading of my message and the consequent felicitations of the Swiss Parlamentarian etc. are all read with satisfaction Your subsequent address on Ayurveda at Bern and again reading of my message there to the delight ot the people have also pleased me. Thus, my dear brother, you have rendered a good service to the Ayurveda by making thousands of Swiss people familiar with it. Your aim of spreading this activity in France and Germany are also noteworhty. I pray to Divine Mother, of the Universe, Goddess Shri Bhuvaneshwari Devi to shower blessings

for earning. Hence if we start it as a new section of the old and established institution it would be a better thing. For instance, the Rasashala Aushadhashram and Shri Bhuvaneshwari Pith are institutions of 43 years' standing. A branch of Rasashala may be opened in Switzerland and a certain programme may be decided under its auspices. This would attract the people to a greater extent. The name of the new branch may be some such as under or that you may suggest. (1) Gondal Rasashala Institute, Zurich, (2) Gondal Rasashala Western Institute. (3) Shri Bhuvaneshwari Pith Western Institute. Thus with the publicity, that the Rasashala institution of India that has to its credit a standing for 43 years, charity of lacs of rupees, curing crores of patients from diseases, publishing the most useful and spiritual literature such as the Bhagvad Gita etc., is opening its brach at Zurich the people will be elated to welcome it, take its advantage to a greater extent and our cherished aims and objectives will be fulfilled without much impendiment. The ideas that the origin of the Institute is India and that the institution is possessing 17,000 ancient rare mss. on various subjects, does the research work etc., will earn deep faith and affection for the branch at Zurich. Besides the institution being the branch of the Indian institution, the propagation work in Europe America will be less inpeded. And yet if the obstacles come we shall be able to raise our protests upto the Presidents and the praliaments of the respective countries. We as foreigners can succeed more effectively in such cases than you the inhabitants of the respective places. If the word Ayurveda is not there in the name of our Institution the Allopathic Doctors will not get an opportunity to raise hurdless in our way and we ourselves will also be able to widen our cultural sphere to Spiritualism, Philosophy, and researches in Vedas, Tantra, Yoga and other scriptures beneficial to people, keeping Ayurveda in the centre, of course. If the word Ayurveda will be appended to the name of the institution people will feel that the activities of this institution are limited to Ayurveda only. Hence such an universal name should be selected as would signify all our activities.

Presidentship

I can accept the Presidentship of Shri Bhuvaneshwari Pith institution without any hesitation and for Zurich you will be the President, so as to facilitate our task. Constitution of the institution having been framed, we shall include a great international personality in it, if needed. Members and their subscription etc. will be decided in the constitution, and it shall be as you suggest one Swiss Franc or 1-3 English Shillings or ¼ to ½ American Dollar. In future when shall open our branches in France, Germany and America. The fact that the institution has its origin in India will acquire a great admiration and support of the people anywhere in the world.

Collection of Mss.

In future when we shall decide for the collection of ancient manuscripts on paper and parchment (specimens of which I shall send you to see and return) the task shall be fulfilled through this Institution in India. There is a scope of storing lacs of mss. here in India. This collection will earn a lot of income to our institution. If we spend for the present about fify thousand American dollars in the project, by instalment, we can collect mss. worth ten to twelve lacs of American dollars and even if you sell them you can realise that much amount. But if you utilise those mss. for research purposes the gain you receive socially, economically, spiritually and culturally, will be unlimited. All this work shall be done by the main institution here and the profit of the labour shall be shared by brothers and sisters collaborators of Zurich.

Your note about the goal and programmes of the proposed institution are quite appropriate. We can place it still in a better from. The sixth edition of our Publication "The Installation Ceremony of Shri Bhuvaneshwari" is in the press. It contains an extensive scheme of the future programmes of Shri Pith. It aims at drawing funds of 8 lacs of rupees – 2 lacs of American dollars to execute an extensive humanitarian programme from Shri Pith. A detailed scheme for the task is outlined in a

separate the booklet also. Hence this booklet will be much useful in framing our programmes. Shri Bhuvaneshwari Pith is a Divine and Spiritual institution allied to Rasashala. Hence the plan of its development is characterised by such items as required in the daily worship of the Mother and other activities in the service of humanity. These activities are no doubt inseparable from Ayurveda.

Our Proposed Institution and its intended activities at a glance

1. **Publicity Section** :—Under this section a monthly or a quarterly periodical shall be started. Its name will be same such as **Urasia, Aryan, Everest, Pole Star, Gauri-Shikhar** and the like which will be much significant. The propagation work of our institution shall be done through this Section. The literature required for our fight against Allopathy shall be published by us under this section.

2. **Section of Therapeutics** :—In this section the patients will be advised free on cures of various diseases through Ayurvedic methods as well as spiritual ones. Very cheap and homely cure will be pointed out. Guidance will also be given through correspondence. Pamphlets in almost all the languages of Europe will have to be prepared on the above subject so as to provide the necessary literature in the interest of public health. The medicine that patients cannot prepare at home shall have to be supplied by us. For this, several Rasashala medicines shall be kept there and on their sale 20 - 25 P. C. commission will be allowed to the Zurich branch of Rasashala. Thus this commission will lessen the burden of expenses of the Zurich branch to a great extent and perhaps this section will be self-supporting.

3. **Section for the spread of Ayurvedic Medicines in Europe** :—So long as the Zurich branch may not be able to stand on her own legs in the preparation of Ayurvedic drugs such as Bhasma, Kupi - pakva, Parpati, Ras, Rasayan, Choorna, Avleha etc., ready made drugs of Gondal Rasashala will be kept in this section. This section then will work as an agent

of Gondal Rasashala for Europe. Decided commission will be allowed to this section. The profit from the sales will be credited to the Zurich branch for other activities. Thus the Europeans will get the best drugs, prepared according to the Shastras, at reasonable rates.

4. **Ayurveda Vidalaya :—**Here the learned Vaidyas from India will educate the western students in Ayurveda and other scriptures. Books and other literature required for the purpose will be provided by this section only with the help of the publicity section.

5. **Ayurvedic Hospital :—** Patients will be made free from the clutches of various ailments here in this section under the care of expert Ayurvedists prescribing potent Ayurvedic drugs or doing operations through Ayurvedic system if at all required. Services of Allopaths, familar with Ayurveda can also be utilised in this section. Maternity and child-nursing may elso be attended to here. This section will be a ground for bringing big victory for Ayurveda.

6. **Grath-Sangrah and research Institute :—** Ancient manuscripts on Ayurveda, Jyotish, Tantra, Yoga etc. shall be collected and researched in this secton.

7. **Ayurvedic Prayogshala :—** Prayogas for Siddha Aushadhas-potent drugs and methods like Kaya-Kalp (rejuvenation) will be tried and worked in this section at Zurich and Gondal both according as enjoined in the shastras. When the results will be placed before the world, it will be spell-bound at the marvellous achievments of Ayurveda.

8. **A museum of medicinal herbs :—** A large museum of herbal, mineral and animal substances, raw materials etc., shall be maintained in this section. All the ingredients of Ayurvedic drugs should be kept here. They can be supplied to patients, practitioners and pharmacies at reasonable rates. Thus this section will also be an earning centre. The funds will be utilised for other useful activities of the institution.

With the above Sections and two or four more according to our means we shall be able to establish an ideal Institution in Europe.

Here ends, my friend and brother, the long long journey of my sentiments, in response to all your previous letters. Let me beg your excuse for my delay and unwieldy elongation of the reply. You are at full liberty to diffuse, in your country, these sentiments of mine in any way you deem proper, be it through press, pamphlet, book, speech or address. Thank you very much for reading me patiently.

Before I close, I have to acknowledge the receipt of your last letter of 11th February 1953. I am sending several medicines for your friend for rejuvenation. Rules of foreign exchange will be found in our latest catalogue of medicines, that is already there with you Yet. I shall write in that regard in my subsequent letter. Several of our medicines I send to you also on my behalf, to keep and use them at your free will.

With blessings to you and all the members of your family,

I remain,

Fraternally yours

श्रीचरणतीर्थ : ॥ आशीर्वादा : ॥ *Rjks.*

(Rajvaidya J. K. Shastri)

——o——

(9)

Protest against prohibiting lectures on Ayurveda

from

Rajvaidya J. K. Shastri To The State Chief Physician, St. Gall

Gondal, 18th February, 1953.

Dear brother,

I beg to approach you with the following words for your kind consideration. Let me introduce you to my institution and its humanitarian activities at the outset, before I proceed further. Mine is the Institution named Rasashala Aushadhashram Gondal, working since 43 years in the fields of Spiritualism, Philosophy, Ayurveda and other social services through the research work in those various Ancient Indian Scriptures and particularly in Ayurveda, rendering useful service to India and the world with the medicinal manifestations as enjoined on by our sacred scriptures. Besides in Europe and America, we have our representatives in almost all parts of the world. In conformity with the aims of our Institution, they work for the welfare and uplift of humanity in their respective countries.

Ayurveda is the ancient Aryan medical Science of the antiquity dating thousands of years. The principles propounded by Ayurveda are of universal utility, unflinching and beyond the challenge of time and space. They are equally applicable with profit to human beings existing in any part of the world. The validity, potency and the perfect scientific status of this science has been acknowledged by most of the learned Allopathic scholars of considerable status, in the countries of Europe and America. Besides eradicating the physical ailments, Ayurveda is potent enough also in curing the mental ailments through spiritualism and thus aiding humanity in establishing fraternity, love and unity between nations and nations, with their elevation, mental and physical.

(10)

A Specimen of the Pamphlet to be published for every Meeting.

Representative

of

Gondal Rasashala Aushadhashram, that first conferred the title of MAHATMA in 1915, on Mahatma Gandhi, the great leader of India..

This world-renowned institution is disseminating culture, spiritualism and Ayurveda through researches and thus contributing a remarkable share in the welfare of the world since 43 years. As the representative of that institution I..(name) am going to address a gathering on......................(date) at................ . ...(place). The subject of the address will be Ayurveda-the ancient Indian Medical Science that is acknowledged on all hands even by pre-eminent Allopathic Doctors of the world. Besides introducing the audience to Ayurveda, I shall expound the principles of this Mighty Science, making people immune from various ailments mental and physical, bringing life, vigour and longevity to those who follow and leading to the welfare of the self and the ailing humanity.

Place : .... (Signature)

Date : ....

——o——

(11)

Registered Letter By Air Mail,

From

Dr. K. H. Klaas, *To, Rajvaidya J. K. Shastri.*

Zurich 7/32, Switzerland

March 10th, 1953.

My dear learned Brother.

It was with the utmost pleasure and joy that I have received your **detailed and most valuable letters** of February 15th/19th, for which I thank you wholeheartedly. In order not to keep you waiting too long for my answer I am commuincating with you to-day with regard to the most important facts. A little later I shall also refer to the other subjects you have brought up in your above-mentioned letter.

With the greatest interest have I read your minute information regarding the spiritual ways and the spiritual development of and in India. To me **your explanation of the castes are of much value. In Europe it is just this institution that suffers much disfiguration** The ostensibly negative parts are being pointed out demonstratively, whereas the great positive values are kept concealed. There is a certain similarity with regard to the Prussian Nobility, the Prussian soldiery, and the great landed property. Also these institutions, which have proved their usefulness – there are, of course, exceptions, as everywhere – are being attacked consciously as of inferior value What you have said regarding the value of the monarchy will be well understood in Germany, finding there an extensive echo.

It is right here that I come along with my first request Would you have the kindness as to let us have a manuscript for our serial publications "Eurasia" which could bear the

title "India Showing the Way out of the Catastropoe"? Essentially it should consist of the very ideas which you have put down in your last letter; may be somewhat extended and combined with some concrete propositions regarding the transformation of state and economy. It is nof yet necessary to fix the details, as I need this manuscript in about two months only, but the question is whether you are, fundamentally, prepared to comply with this request. The manuscript should have about 30 typewritten pages. We should then have it translated here and publish it as a brochure. The subject "Ayurveda" should be discussed very shortly only, as we intend to publish a book on the same. This should appear this year and we do not wish to complete it ourselves by publishing detailed reoresentation of Ayurveda.

In the meantime our member, i. e. the German publisher, wrote to me again, informing me that he would like to publish this book as soon as possible, so that the manuscript should be finished in the near future. We do not know yet what title we sould choose for it. I have in mind the following divisions :-

1. What is Ayurveda? Which are its spiritual foundations? General information on treatement, cures a. s. o. by Ayurveda. History regarding the development of Ayurveda and proof that Ayurveda is the mother of all medicines.

2. The various forms of treatment; the various systems to establish diagnosis; the treatment of the various illnesses under special consideration of cancer, tuberculosis, rheumatism; the treatement of mental diseases through Ayurveda. Particularly for this chapter do I need your material. Cases from the practice, how specially important diseases have been treated and which results and sucesses have been attained, should be shown. Also statistical details regarding successful cures, demonstration of medicaments should be given. This chapter snould substantially give a picture of the bodily treatment.

3. This chapter could enclose 'all you have put in your publication Kaya-Kalpa; may be somewhat extended and completed with examples from practice
4. 'Spiritual cure. This is, as you know, my special sphere, and thus I'd be able to give many examples from my practice and experience.

This is merely a proposition how the book could be composed. I know well enough that you, dear friend, have much more experience and knowledge on these matters, and therefore I should be pleased if you would kindly add your propositions. Purpose and meaning of this book are to make the layman acquainted with Ayurveda and its great effects, with other words, an introduction that does not go too much into scientific details. Of course your name will figure in the book as co-author.

It seems to me that the name "Gondal Rasashala Institute" is an excellant solution, and I agree happily with all your propositions in this regard. I am agreeable to accept your propositions on page 30th of your letter of February 15th/19th for the final shape. Particularly glad I am that thus you are in a position to take over the Presidency, and I am extremely thankful for your confidence by naming me the president of the European section of the Institute. My scheme is to have here the European Head-quarters, which will always be where the Head-quarters of the I. C. C. are, and to organize from here the branch-offices of the institute in the various European countries. Thus soon the organization will stretch all over Europe and include as many countries as possible. To be legitimized for this work, I should be pleased if you would kindly let me have a confirmation of this election together with the authorization to establish the relative branch-offices in Europe. Please note this all on a separate sheet of paper, – completely separated from all other communications. I am also fully agreeable with the aims of the Institute (pages 32 and 33 of your letter). Within the next few days I shall consturct a formulation from these aims and

submit them to you for approval and; if necessary, for completion and alteration. As soon as you have been good enough to return the same to me it will be printed and then, for the first time here in Europe, we shall be able to go before the public on big scale. I am particularly grateful for your promise to send me the diploma.

We shall be pleased to place our publications " Eurasia " at the disposal of the Gondal Rasashala Institute for its works and its extenston. To print our publication "Eurasia" in English would be of no value at all for the European continent. Besides the Slavic countries which are under Russian control and therefore cannot be cultivated at the present time, German and French are the most important languages on the Europen continent. To publish these booklets in bilingual issues would be too costly at the beginning. In addition to this our efforts are to meet particularly great interest in Germany. Germany's orientation towards India has always been remarkable. This probably has its basis in the Indo-German community. We therefore can establish a formula, saying: If we have gained Germany, we shall have gained Europe. I may also add that you, in India, have already a great number of publications in English, whereas not a single publication in German language exists up to now. Thus it was very difficult for the idea in question to enter Germany. This will change at once when our publications appear in German.

During the month of March we shall yet have three lectures in Zurich, and one each in St. Gall, Berne and Wenterthur. In the meantime also our German friends have been very active in extending our beliefs and thoughts. A big meeting will be arranged by the end of March in Andernach, Germany, by our member of senate, Mr Karl Thurau (the builder of the big German National Memorial the so-called Tannenberg-Memorial . Leading German personalities from politics, art and science, have already announced their presence and participation. Among them will be

H. R. H. The Prince of Hehenzollern-Singmaringen and His Serene Highness The Heriditary Prince of Wied. If I can manage I *shall also attend* the meeting and hold a speech. *If I am not* in a position to do so my representative, member of our senate and throne-pretender Prince Louis de Bourbon, Duke of Normanny, will be *reading my manuscript.*

No doubt, the audience would be highly pleased if, at this occasion, a short greeting-address of yours could be obtained. It might be useful to point out in this address the *strong Indo-German relations and the present common struggle* in which the tradition-bound circles of Germany and India find themselves in showing the world the way out of the disaster by co-operation. If you could, at the same time, put down a few appreciating words for the German monarchy *which would no doubt find full sympathy.* The exact date of this meeting has not yet been announced and therefore it would be best to send this address to me.

One of our members owns a large vineyeard. He would *now like to add to his wine an essence, thus procuring a tonic* wine for strengthening health and sexual forces. Do you think this could be done ? I should be glad to have your information on this subject. If you are in a position to supply us with such an essence, which can be added to the wine, here our member *would obtain substantial quantities of same against cash payment.* **There remains still a lot of details in your letter which will have to be replied to,** but I have to put this back for another letter. As soon as possible you shall have more information from me, Before I close I want to say that you *have made me a great pleasure in sending me the picture of* the Divine Mother Shree Bhuvaneshwari. The picture of this Goddess has been placed on the place of honour in my study. Do you think some informative literature would be available on this Goddess ? I should be very grateful for it. I thank you *also very much for the various book-dispatches which in the* meantime have arrived here.

With all my best- wishes for you, my very dear friend, and for your most valuable work I am, awaiting the favour of your early reply, in admiration for your great services,

Yours,

Sd./- K. H. KLAAS.

P. S. :- I should be very happy if you would send us a picture of you personally in order that we may display it in our Head-Office. Many thanks in anticipation. We just received some more news from our German editor that the manuscript of the book for Āyurveda has to be finished until the end of march. Will you therefore be so kind and do your utmost to send me if possible before this time the documentation as mentioned specially on page 2 * 2 of this letter? Thank you very much.

———o———

(12)

Reply from

Rajvaidya J. K. Shastri To. Dr. K. H. Klaäi,

Gondal, dated 18th March, 1953.

My dear learned brother,

With great pleasure I have received your letter of 10th March 1953. I am enclosing herewith the message for the meeting at Andernach. You may make the necessary entries by yourselves as regards the name of the President, the date, time and place of the meeting etc.

Within a week. I am sending you the article on Ayurveda, for which our German friend and editor expedites. You are at liberty to insert any addition and alteration into it, you think proper. I also wish you not to hesitate any way in giving publicity to my thoughts as mentioned in my elaborate letter of 15/19-2-53. You may publish the Letter in full or in part or as you desire, making the changes as required.

A brochure about Goddess Shri Bhuvaneshwari will be ready within a month. You will be much pleased to read it. We desire to carry out all our future programmes under "Shri Bhuvaneshwari Pith, Gondal". The Institution, we believe, being associated with the name of Divine Power, will be instrumental in achieving the intended success to our efforts, with the Divine Aid. You will open its branches in Switzerland and Europe and then the business of Rasashala medicines in Europe will be conducted by the "Gondal Bhuvaneshwari Pith-Institute, Zurich Branch" under your Presidentship and as the sole agent of Rasashala. Hence I prefer now the name "Gondal Bhuvaneshwari Pith-Institute Zurich Branch" to the "Gondal Rasashala Institute" written in the last letter Consequently, the programmes that will be settled by us will be put into practice under the auspices of "Shri Bhuvaneshwari Pith.

Gondal". We remit herewith a separate letter authorising you as the President of "Gondal Bhuvaneshwari Pith-Institute Zurich Branch". Thus it will be clear that "Shri Bhuvaneshwari Pith, Gondal" is the Head Office in India and "Gondal Bhuvaneshwari Pith-Institute Zurich Branch" is the branch office for Europe. You will be further authorised to open as many sub-branches in Europe as possible. The rules and regulations for the working of our programmes will be sent to you very shortly under a separate paper as desired by you. To give you a short idea it may be mentioned that there will be following departments of "Shri Bhuvaneshwari Pith, Gondal"

1. Shri Bhuvaneshwari Institute.
2. " " Laboratory.
3. " " Granth-Sangrah.
4. " " Manuscripts and archeological musem, etc.

I agree with your demand for a photograph of myself and shall send you one but at the same time let me request you for one from you also for my gallary. Thank you very much in anticipation. I would also like to read the literature of your I.C.C. if it is in English.

Well, my friend, I close here giving a hurried reply to your letter. Other points will be dealt with subsequently. With the wish that May Shri Bhuvaneshwari the Divine Mother of Universe bless us in our common efforts for ailing humanity,

I remain,
Fraternally yours,
श्रीचरणतीर्थः ।। आशीर्वादः ।। Rjk.
(Rajvaidya J. K. Shastri)

PS—We are pleased to confer on you the Diploma of Vidya Ratna. It will be despatched to you very soon after finishing some necessary routine.

(13)

Letter of Authority.

From

Rajvaidya J. K. Shastri *To. Dr. K. H. Klaas.*

Gondal, 18th March 1953.

My dear brother,

On behalf of Shri Bhuvaneshwari Pith Gondal I am pleased to appoint you as the representative of this Institution and the President of its Zurich Branch. The name of the said Branch will be "**Gondal Bhuvaneshwari Pith Institute Zurich Branch**". You are authorised to open its sub-branches all over Europe. You may append the name of the city to that of the Institute and open the sub-branch where you wish to. Under the auspices of our Institution you are authorised to propagate, spread and establish the importance of Ayurveda through popular means and serve the people with elements and medicines inculcated by Ayurveda for health and immunity from diseases. Besides them, you are requested to help us in the future programmes of our Institute and assist the Head Office at Gondal in catering its need in materialising every activity of the Institute.

श्रीचरणतीर्थ : ॥ आशीर्वादा : ॥ *Rjks.*

(Raseshacharya Agent Shri Charantirth Maharaj Purvm. Rajvaidya J. K Shastri).

—— o ——

(14)

Message to the meeting at——

(Name of the place may be inserted by you).

Honourable, the President and My dear learned Sisters and Brothers of——

With utmost pleasure I have received the news of this meeting from Dr. K. H. KLAAS of Zurich, my dear friend and the President of Gondal Bhuvaneshwari Pith Institute Zurich Branch. I convey my hearty greetings to this meeting with supreme joy and wish sincerely that may your efforts be crowned with success.

Sisters and brothers, on this auspicious occassion I wish to place before you my sentiments on our close Indo-German ties. The Germans, we all know, take pride in announcing themselves to be Aryans. India also is the country of the Aryan-people since times immemorial. Let us remember the ancient times of five thousands years ago from to-day when Shri Krishna the Preceptor of Shrimad-Bhagavad-Gita and Shri Arjun the Mighty Warrior of Mahabharat battle were ruling supreme over India. The Indian people, I mean to say, even thousands of years before Shri Krishna and Arjun, were none but the Aryans. The country in that period was the crest-jewel of culture in the whole world. It was the virtual Guru – Teacher of the world in all sciences physical and spiritual. Valmiki Ramayan of ten thousand years' antiquity and the Mahabharat of five thousand years' antiquity bear witness to the above-fact. India in those days reigned supreme in the whole world but still every country was independent in its own respect and little rulers within India herself were also quite free in their states. This means that even in those glorious days India never aimed, like greedy powers of to-day, aggressively at others to subdue them as slaves. The Indian spirit of ॐ तत्सत् Tat Sat (the idea that others' soul is Brahma-God himself) that means the sense of unity and fraternity and marvellous menifestations of the knowledge of supreme sciences, achieved

for her honour, admiration, love and an esteemed place in the hearts of the people of the world. Thus sovereignty of India was founded on love and affection. Ancient history of India, ancient manuscripts, recent geological excavations and other researches prove the above facts distinctly.

As the sun of British Empire has now set in India, ancient Indian Sanskrit works, like Viman Shastra (aeronautics) and other scientific treatises, written thousands of years ago by Bharadwaj and other Acharyas are coming to light. These ancient works go to prove that culture, progress and prosperity of ancient India were universally benfiecial to humanity and auxiliary to the peace and happiness of the world as a whole.

According to our researches we believe that a division of the Aryan Sharmans–Brahmins settled themselves, of late, in a country which later on was declared as Germany from the name of Germans, a rather distorted form of the word Sharman–the best among the learned Brahmins. Thus the Germans are the brother-nation of India. There is a close tie of similarity, in culture, high intellect, pronunciations, social customs and many a matter, between India and Germany. If the savants, scholars and intellectuals of both the countries put their heads together and make combined efforts for the elevation of the ailing humanity and revival of ancient culture and lores, the figure of the present world will be altogether changed and the current tendencies of enslaving others, raising big frictions, craving for power, pelf and position, would abate, bringing peace, prosperity and happiness to the aching world.

Medical science for example, in the present times has fallen a prey to many an adverse circumstances. It is passing through a miserable plight. It is centralised and monopolised in the destructive hands of a handful of capitalists manufacturers, industrialists and those with selfish ends. Under the garb of new researches cruel experimentation is undergone on innocent creatures of Almighty and the results achieved are worthless and transitory. Let us recall here the ancient

Medical Science of the Aryans. It is termed **Ayurveda-the Science of Life** by the ancient Indian seers who propounded its theories thousands of years ago and the very principles yet withstand the challenge of time and space. Ayurveda provides easy guidance to every citizen of the world to become the Vaidya (Doctor) of the self, of the own family, nay of the own city, province or the country. Ayurveda is a complete science. The Modern Medical Science-Allopathy is as dangerous as it seems to be developed. Not more than 10 p.c. of the people of India and hardly 20 p. c, of the villages of the world have yet taken advantage of Allopathy. 34 crores of Indian people out 37 crores rely on Ayurveda only to make them immune from diseases and preserve health. Theories propounded by modern medical science change on every alternative day and heavy toll of humanity is being incessantly taken by it under the name of researches and discoveries, whereas the principles of Ayurveda are true for all times and all circumstances because they are established, at end of hard experience covering thousands of years, by mighty sages of India. They will remain unflinching even upto the deluge. Hence, we beseech the citizens of the world, through our institution, to propagate the knowledge of Ayurveda among the school-children, grown up people, men, women, young or old and thus becoming independent in matters of individual and national health, to contribute to the welfare of their respective countries. With this aim our Institute is serving humanity since 43 years. Besides Ayurveda, we also aim at introducting the people of the world, for their welfare, to other ancient lores of India, such as the scriptures on Jyotish, Tantra, Mantra, Vedant, Kavya, Puran and other works. I hope, sisters and brothers assembled here will bless and co-operate our Institute in the noble task of reviving ancient lores, learning and culture so as to achieve eternal peace for the world.

Indian scriptures, beginning from Vedas upto Mahabharat unanimously declare Monarchy to be the best beneficial system of rule. India to-day owns more than 20 lacs of ancient

manuscripts, on 50 various scientific subjects, that were written during the rule of Monarchs only. The countries that have made glorious and proud histories were ruled by benevolent monarchs. Even to-day in England, Germany and other countries of Europe monarchy is deemed to be the only beneficial form of Government. The Indian Vedas describe the country without a king to be dreadful, dangerous and destructive. Hence, we wish that in Germany and other countries of the world the days of the benign rule of Kaiser may revive and German people may again attain the ancient glory and be a model to the whole world..

I wish every success to this meeti ng of to-day. I also pray that brothers and sisters assembled here may carry this message to their homes, cities and villages and work shoulder to shoulder for the revival snd the re-union of Indo-German culture and thus provide guidance to the nations of the world,

Sisters and brothers, excuse me, I have detained you long, Thank you very much for hearing my sentiments very patiently. May Divine Mother Shri Bhuvaneshwari bless you all! ॐ तत् सत् — Aum Tat Sat.

श्रीचरणतीर्थः ॥ आशीर्वादाः ॥ *Rjks.*

(Rajvaidya J. K. Shastri)

—— o ——

(15)

Registered Letter By Air Mail,

From

Rajvaidya J. K. Shastri, *To, Dr. K. H. Klaas.*

Gondal, 23rd March, 1953.

My dear learned Brother,

I hope my letter of 19-3-53 must have reached you on 24-3-53. The message for the meeting must also have been received by you in time. It was written very hurriedly. Blanks for the name of the city and date etc. were left in it on purpose. You can insert them at will and use anywhere you like.

To comply with the long standing demand of our German friend and editor, I send here with the Article on Ayurveda. Being recently much pre-occupied with certain research work in literature I had to hurry up in writing this article. I give you full authority to make necessary changes in it to suit the needs of the western readers.

I have received with thanks your two publications on forecast. I regret that I am not able to follow them because they are in an unknown language. Here we do not follow any European language except English.

With reference to the essence asked by your friend to mix it with the wine, I have to state that at present we have no such essence ready with us. I shall let you know when it will be ready. But we have in our Rasashala certain readymade aphrodisiac drugs. I shall send you some of them henceafter.

In the enclosed article of Ayurveda mention is made in the tail portion about Ayurvedic Dentistry and its practical demonstration. If possible you can arrange there for such

practical demonstration by organising Tooth Camps or so to make people see personally the marvel of Ayurveda in the extraction of teeth without injection and without the least trouble such as bleeding, giddiness, septic etc. My friend Dr. Gupta of Bombay, who is an expert Ayurvedist in this line and who has organised a number of such Tooth Camps and extracted teeth of lacs of patients, can come over there personally for the demonstration. With simple method and means he will miraculously extract the teeth. free of charge, of hundreds of people. In India he and his pupils have achieved marvellous fame in this branch. Thus this demonstration is the potent means to convince the people of the utility and beneficience of Ayurveda. You can arrange for this together with your lectures or under the auspices of the city municipalities or other institutions. Dr. Gupta is enthusiastic to place the marvels of this science before the western friends. He will render useful service to thousands of patients at every place. I can explain him not to charge any fee from the patients but something must be done to cover his travelling and other expenses.

With this much I close for the present. Wishing you all happy, I remain,

Yours fraternally,

श्रीचरणतीर्थः ॥ आशीर्वादाः ॥ *Rjks.*

(Rajvaidya J. K. Shastri).

—— o ——

(16)

"I have a great regard for Ayurveda. This is an ancient Indian Science to keep up health of crores of men living in lacs of Indian villages. I recommend every man to shape and live his life on the basis of Ayurveda."

MAHATMA GANDHI.

Gondal, 27th January 1915.

AYURVEDA—THE SCIENCE OF LIFE

(The Indian Medical Science)

Evolution of Ayurveda-the Ancient Medical Science of the Aryans.

The history of Aryan Medicine forms an inseparable chapter of the history of Aryan civilization. The Aryans were the most enlightened race in the dawn of history. Prof. Max Muller justly observes that the Indian Aryan lives this life with a full consciousness of his being a temperorary sojourner, who has no permanent interest whatever in the things of this world. Being given to spiritual pursuits rather than to earthly comforts, he is by nature better fitted to solve the problem of existence which puzzles may a thinker and metaphysician of our age.

All the branches of learning, take their origin from the books called the **Vedas**. The knowledge of the Veda is the **Knowledge of the Universal Spirit**, as distinguished from the knowledge of an individual mortal The creation has a Maker, who is enternal and is without a cause. The Veda is His revealed Knowledge. Knowledge is acquired and not created. From times immemorial it is being handed down from father to son, from preceptor to desciple. All knowledge under the sun is traceable from the **Supreme High**, who is the fountain-head of learning, the source from which all knowledge flows.

The Vedas are four in number viz:– Rig Veda, Yajurveda, Sama Veda and Atharva Veda. These Vedas are older than any other writing on the surface of the earth – a fact that is corroborated by all the modern scholars, researchers and learned people of the world. Vedas are eternal. The religion and philosophy inculcated in the Vedas are acknowledged to be of the sublimest character.

All the useful information about the social, political and practical life of people and also the wisdom providing right guidance to individuals from birth to death, are all included into the Vedas. Thus the Vedas are the enternal fonntains of knowledge beneficial to humanity irrespective of caste, creed, country or nationality. Ayurveda-the Science of Life forms the part of the Vedas. It is treated in them in succint and precise aphorisms. The great Acharyas later expounded them in details and composed Samhitas – elaborate texts out of them. The works like Sushrut Samhita and Chark Samhita were thus composed. The Rig-Veda and Yajur-Veda describe the diagnosis and general treatment of diseases. Sam-Veda inculcates the methods of curing diseases by means of the recitals of mantras in the prescribed scientific mode. Ayurveda is embodied to a greater extent in the Atharva-Veda. It provides a lot of information about herbs, minerals, chemicals, Tantra, Mantra, surgery etc. and suggests a number of methods for healing the diseases. Hence Ayurveda is virtually the Upa-Veda of the Atharva-Veda. It is thus as valuable, important and glorious as the Vedas themselves.

This remote antiquity of Ayurveda may perhaps raise a doubt in the modern and so-called progressive minds of to-day, as regards its utility and efficacy in our times. But it may be pointed out very distinctly that the case is quite the reverse. This is not an ephemeral science like its counterpart the Modern Medical Science. To realise its potency we shall have to recall the omniscient seers and sages of ancient India who have propounded its principles thousands of years ago after hard

penances. These Vedic seers lived the life not for selfish ends. They used to dedicate their lives to common good. Every activity of these savants was centred round human welfare. Hence the researches made by them and theories and principles promulgated by them are true for all times and all places and they will remain as such upto the end of the earth. Thus despite its antiquity Ayurveda is as fresh to day as it was thousands of years ago because it is not based, like Modern Science, on cruel experimentation on innocent creatures of Almighty, and because its theories withstand the challenge of time and space. It is a universally beneficial science.

As said above, to the Aryans, their Healing Art is as old as the Vedas which they regard as of divine revelation. Even those who speak of their human origin do not fail to recognise their antiquity in the remote past. It is also pointed out previously, that Ayurveda is the component part of Atharvaveda, wherein it lies in the form of Suktas. Brahma or the first member of the Hindu Triad was the first to propound the Healing Art. The mighty sages of old then drew out these data and shaped Ayurveda as a systematised science. Before times immemorial God Dhanvantari recovered from the ocean. Puranas tell us that He resides in heaven like Indra and other gods Vishnu, Narayan, Nara and Shankar had their incarnations in Ramchandra, Shree Krishna, Arjun and Shankaracharya to safeguard ancient Aryan Shastras and to save religion from destruction. In the same way, in Treta Age the mighty king of Benares, Dhanva by name, of Kashyap race propitiated god Dhanvantari by his severe austerities. The king obatined a boon from Dhanvantari that he would be born as the son and it did happen.

Dhanvantari as a king, studied Ayurveda from sage Bharadwaj. This sage Bharadwaj was a great venerable teacher of many a science. He is the author of aeronautics. This science as treated by him thousands of years ago displays the present so-called developed science far behind in progress and worth. It was he who divided this science into its eight Tantras–Shalya,

Shalakya, Kaya-Chikitsa, Bhoot-Vidya, Kaumara Bhritya, Agada, Rasayan and Vajikaran, developed it to its highest and promulgated it everywhere through the line of his pupils and disciples. Prior to Dhanvantari's birth, there were very few diseases among the people. When they made their appearance, sages and ascetics were there to treat them. Ketuman-Dhanvantari's son, Bhimrath-his grand son, Divodas his great grand son and his other descendants greatly enhanced the glory of Ayurveda. Mention is made in Mahabharat that Divodas had renounced the throne to reside on the banks of the Gomati. If Dhanvantari be thus proved prior to the age of Mahabharat or if he and Bharadwaj lived even before Ramchandra, it naturally follows that the science upheld by them must be equally old and fully developed.

We get to read of Ayurveda not only in books commonly coming under our perusal but also in works of Karmakand, Dharmashastra, Kamshastra, Mantra-Tantra, Jyotish, Puranas, Itihas (Mahabharat), Arthashastra, Jain-Dharma etc. Uttam Sharirshastra is incoporated in the Mahabharat as Suktas. Varahi Samhita speaks of Vrukshayurveda (Botany), Pashuvaidak (Veterinary Science), Ratnashastra, Kamshastra, Sugandhishastra etc. Kaya Chikitsa and Sarpa Vidya are excellently dealt with in Garud Puran and Agni Puran. Ayurveda, in its many branches, is described in Kautilya's Arthashastra. Hence **to speak of it as imperfect and not ancient is far from truth.**

Let aside the age of the Vedas and Dhanvantari, the glory of Ayurveda in epic times of the Ramayana and the Mahabharat also astounds us. King Dasnarath died. The Kekaya country was far away from Ayodhya. Messengers sent to bring Bharat *his son returned after a fortnight.* The dead body was for so many days preserved in a medicated oil for Bharat to perform funeral ceremonies. While fighting at Lanka, Shree Ramchandra and Lakshman had their bodies entirely covered with wounds from Indrajit's weapons, and fell unconscious. At this juncture, Sushena asked them to have a dip in the water of herb called Vishalya and to the surprise of all, they came out healed

and freed from the arrows. In the Mahabharat war, the warriors often had their hands, feet, heart, lungs, abdomen, chest, and other parts pierced through arrows, profusely bleeding and sometimes completely cut off. On such terrible occasions, the expert Vaidyas sitting with them in their-chariots, used to take them to a treating place named Rathopastha, in the chariot itself wherefrom they returned a fresh and ready to fight again. Several warriors were cured of their wounds on the spot. The heroic spirit with which the warriors used to fight in those days of yore have led many Europeans to-day to read with delight and enthusiasm the tales of the Ramayana and the Mahabharat. Perusal of these works written about five thousand years ago will display the high stage of Aryan civilisation at a time when the forefathers of present European races were submerged in crass ignorance and in a state of barbarism like the negro inhabitants of Africa. The world then was more advanced than it is in the age of machines to-day. The creation of a hundred Kauravas was at first supposed to be fanatastic. Modern scientists have however thought it to be perhaps possible and they make doubtful experiments to beget children without sexual intercourse. Vaidyas competent in this branch were there in the Mahabharat period. Duryodhan was the only one Kaurava born of Gandhari, while 99 others were brought about by mysteriously nourishing pieces of flesh in 99 ghee pots. A glaring instance of this type proves that there is a separate science in Ayurveda for thus producing children.

Evidences are not lacking to corroborate that Ayurveda and Rasayan Shastra were at their high-water mark in the Buddhistic Age or under Ashoka. "Raj Tarangini" an authoritative historical work 1,000 years old and accepted by the whole world also refers to Ayurveda in many places.

Ashok's son Jalauk was a glorious monarch. He caused Rasa Vaidyas to prepare for him Koti Vedhi Ras with the aid of which he converted large quantities of copper, silver and lead into gold to fill the coffers of his subjects. (One pound

The Vedas are four in number viz:- *Rig Veda, Yajurveda*, Sama Veda and Atharva Veda. These Vedas are older than any other writing on the surface of the earth – a fact that is corroborated by all the modern scholars, researchers and learned people of the world. Vedas are eternal. The religion and philosophy inculcated in the **Vedas** are acknowledged to be of the sublimest character.

All the useful information about the social, political and practical life of people and also the wisdom providing right guidance to individuals from birth to death, are all included into the Vedas. Thus the Vedas are the enternal fonntains of knowledge beneficial to humanity irrespective of caste, creed, country or nationality. Ayurveda-the Science of Life forms the part of the Vedas. It is treated in them in succint and precise aphorisms. The great Acharyas later expounded them in details and composed Samhitas – elaborate *texts out of them. The works like Sushrut Samhita and Chark* Samhita were thus composed. The Rig-Veda and Yajur-Veda describe the diagnosis and general treatment of diseases. Sam-Veda inculcates the methods of curing diseases by means of the recitals of mantras in the prescribed scientific mode. Ayurveda is embodied to a greater extent in the Atharva-Veda. It provides a lot of information about herbs, minerals, chemicals, Tantra, Mantra, surgery etc. and suggests a number of methods for healing the diseases. Hence Ayurveda is virtually the Upa-Veda of the Atharva-Veda. It is thus as valuable, important and glorious as the Vedas themselves.

This remote antiquity of Ayurveda may perhaps raise a doubt in the modern and *so-called progressive minds of to-day*, as regards its utility and efficacy in our times. But it may be pointed out very distinctly that the case is quite the reverse. This is not an ephemeral science like its counterpart the Modern Medical Science. To realise its potency we shall have to recall the omniscient seers and sages of ancient India who have propounded its principles thousands of years ago after hard

penances. These Vedic seers lived the life not for selfish ends. They used to dedicate their lives to common good. Every activity of these savants was centred round human welfare. Hence the researches made by them and theories and principles promulgated by them are true for all times and all places and they will remain as such upto the end of the earth. Thus despite its antiquity Ayurveda is as fresh to day as it was thousands of years ago because it is not based, like Modern Science, on cruel experimentation on innocent creatures of Almighty, and because its theories withstand the challenge of time and space. It is a universally beneficial science.

As said above, to the Aryans, their Healing Art is as old as the Vedas which they regard as of divine revelation. Even those who speak of their human origin do not fail to recognise their antiquity in the remote past. It is also pointed out previously that Ayurveda is the component part of Atharvaveda, wherein it lies in the form of Suktas. Brahma or the first member of the Hindu Triad was the first to propound the Healing Art. The mighty sages of old then drew out these data and shaped Ayurveda as a systematised science. Before times immemarial God Dhanvantari recovered from the ocean. Puranas tell us that He resides in heaven like Indra and other gods. Vishnu, Narayan, Nara and Shankar had their incarnations in Ramchandra, Shree Krishna, Arjun and Shankaracharya to safeguard ancient Aryan Shastras and to save religion from destruction. In the same way, in Treta Age the mighty king of Benares, Dhanva by name, of Kashyap race propitiated god Dhanvantari by his severe austerities. The king obatined a boon from Dhanvantari that he would be born as the son and it did happen.

Dhanvantari as a king, studied Ayurveda from sage Bharadwaj. This sage Bharadwaj was a great venerable teacher of many a science. He is the author of aeronautics. This science as treated by him thousands of years ago displays the present so-called developed science far behind in progress and worth. It was he who divided this science into its eight Tantras-Shalya,

Shalakya, Kaya-Chikitsa, Bhoot-Vidya, Kaumara Bhritya; Agada, Rasayan and Vajikaran, developed it to its highest and promulgated it everywhere through the line of his pupils and disciples. Prior to Dhanvantari's *birth, there were very few* diseases among the people. When they made their appearance, sages and ascetics were there to treat them. Ketuman-Dhanvantari's son, Bhimrath-his grand son, Divodas his great grand son and his other descendants greatly enhanced the glory of *Ayurveda. Mention is made in Mahabharat that Divodas had* renounced the throne to reside on the banks of the Gomati. If Dhanvantari be thus proved prior to the age of Mahabharat or if he and Bharadwaj lived even before Ramchandra, it naturally follows that the science upheld by them must be equally old and fully developed.

We get to read of Ayurveda not only in books commonly coming under our perusal but also in works of Karmakand, Dharmashastra, Kamshastra, *Mantra-Tantra*, Jyotish, Puranas, *Itihas (Mahabharat), Arthashastra, Jain-Dharma etc. Uttam* Sharirshastra is incorporated in the Mahabharat as Suktas. Varahi Samhita speaks of Vrukshayurveda (Botany), Pashuvaidak (Veterinary Science), Ratnashastra, Kamshastra, Sugandhishastra etc. Kaya Chikitsa and Sarpa Vidya are excellently dealt with in Garud Puran and Agni Puran. Ayurveda, in its many branches, is described in Kautilya's Arthashastra. Hence **to speak of it as imperfect and not ancient is far from truth.**

Let aside the age of the Vedas and Dhanvantari, the glory of *Ayurveda in epic times of the Ramayana* and the Mahabharat also astounds us. King Dasharath died. The Kekaya country was far away from Ayodhya. Messengers sent to bring Bharat *his son* returned after a fortnight. The dead body was for so many days preserved in a medicated oil for Bharat to perform funeral ceremonies. *While fighting* at Lanka, Shree *Ramchandra* and Lakshman had their bodies entirely covered with wounds from Indrajit's weapons, and fell unconscious. At this juncture, Sushena asked them to have a dip in the water of herb called Vishalya and to the surprise of all, they came out healed

and freed from the arrows. In the Mahabharat war, the warriors often had their hands, feet, heart, lungs, abdomen, chest, and other parts pierced through arrows, profusely bleeding and sometimes completely cut off. On such terrible occasions, the expert Vaidyas sitting with them in their chariots, used to take them to a treating place named Rathopastha, in the chariot itself wherefrom they returned a fresh and ready to fight again. Several warriors were cured of their wounds on the spot. The heroic spirit with which the warriors used to fight in those days of yore have led many Europeans to-day to read with delight and enthusiasm the tales of the Ramayana and the Mahabharat. Perusal of these works written about five thousand years ago will display the high stage of Aryan civilisation at a time when the forefathers of present European races were submerged in crass ignorance and in a state of barbarism like the negro inhabitants of Africa. The world then was more advanced than it is in the age of machines to-day. The creation of a hundred Kauravas was at first supposed to be fanatastic. Modern scientists have however thought it to be perhaps possible and they make doubtful experiments to beget children without sexual intercourse. Vaidyas competent in this branch were there in the Mahabharat period. Duryodhan was the only one Kaurava born of Gandhari, while 99 others were brought about by mysteriously nourishing pieces of flesh in 99 ghee pots. A glaring instance of this type proves that there is a separate science in Ayurveda for thus producing children.

Evidences are not lacking to corroborate that Ayurveda and Rasayan Shastra were at their high-water mark in the Buddhistic Age or under Ashoka. "Raj Tarangini" an authoritative historical work 1,000 years old and accepted by the whole world also refers to Ayurveda in many places.

Ashok's son Jalauk was a glorious monarch. He caused Rasa Vaidyas to prepare for him Koti Vedhi Ras with the aid of which he converted large quantities of copper, silver and lead into gold to fill the coffers of his subjects. (One pound

of Siddha Ras mixed with a crore of pounds of copper, lead, silver or any other metal changes them into gold).

It is known from his stone inscription at Junagadh that Ashok had started hospitals and dispensaries for men and beasts in his own kingdom and the whole of India had got planted herbs and trees everywhere. Wells were also dug out in many places, and innumerable blind men had been blessed with the gift of eyesight.

Alberuni, the famous historian, who had visited India in the tenth century writes in his book that the rulers of foreign countries invited prominent Vaidyas of India to visit their courts for treatment and to translate for the interest of their people books on Ayurveda in their own language.

Ayurveda was at its great height when Huen Tsang, the Chinese traveller, had visited India. He describes that in the course of his travels, he had come across many clinics, medical institutions, and expert Vaidyas.

After Ashok, India had to pass through a series of turmoils and struggles. In those days, native surgeons and pathologists used to treat men for their diseases. We had then no English doctors, no foreign medicines or surgery to resort to. Allopathy was introduced in our country about 200 years ago. Ayurveda remained supreme, so long as the Hindu rulers were in ascendance. The Muslim conquest of India marked the downfall of Ayurveda and the rise of Unani system of medicine. The origin of this science can also be traced to no other medical system but Ayurveda. Under the Moslem rulers, Ayurveda and Unani systems were working each in its own sphere. Hindu rulers still continued to support Ayurveda. Ayurveda, then, was not so neglected as to-day because Mohomedan conquerors did not patronise Unani system from business point of view. They did not try to spread Unani methods at the sacrifice of Ayurveda. Encouragement to Unani system did not in any way carry off our money to foreign

countries. Practitioners of this branch of medicine and its petronisers did not look with disdain at Ayurveda and Vaidyas. They never put any obstacles in the progress and development the spirit, which modern medical science has not yet attained. Unani Hakims were experts in the treatment of eye-diseases and others requiring surgical operations. Inspite of so great an advance of Unani system, Ayurveda still held sway over the minds of millions in our country. Rulers and princes used to support it with genuine feelings. There was no desire to root out our ancient science. It must of course be admitted that lacs of valuable manuscripts on Ayurveda and other scriptures, our proud heritage, perished in this period of instability. We were deprived of the use of some of our important Samhitas and Tantra Granthas. The books that have been saved by the Brahmins and Kshatriyas from the terrible onslaught still contain enough materials to keep up our heads and to maintain our glory in the world. Thousands of Ayurvedic and Unani manuscripts written centuries ago lie stored up in the libraries and museums in Europe and America, and from them, the westerners are reaping no small benefits with great surprise. Charmed with the importance and the store of knowledge embodied in those ancient manuscripts of ours, the scholars in the west express high opinions about them and sometimes candidly acknowledge the supremacy of our science over those of their own country. While several of them speak against their conscience in order to sustain their vain patriotism.

Cleansing of teeth with the twigs of different kinds of trees, for example, has been recommended in Ayurveda since long from hygienic point of view. The Europeans say that this method of ours is crude. They introduced tooth brush, pastes etc. This has spoiled the teeth of many men and women in the west. The teeth being week, their general health too has suffered. The westerners have now begun to acclaim that the method of cleansing the teeth as shown in Ayurveda is the most hyginic. It keeps the teeth clean, strengthens their roots, acts as germicide and the teeth last long. The tooth brush, on the

other hand, should be entirely discarded because it breeds germs, causes pyorrhoea and other diseases and spoils the teeth. It necessitates the extraction of teeth at an early age, which has considerably adverse effect on general health. The propagandists of quinine have now begun to realise that it has harmed many persons. It has caused deafness and weakness of heart in many, who have now given up that drug in favour of Sudarshan Churna, Vishwatap Harna, Maha Jwarankush and such other Ayurvedic products. Those who used to stigmatise Ayurvedic products some years before have at last come back on the right course and have begun to advocate the use of Purna Chandrodaya, Abhrak Bhasma, Suvarna Bhasma and such other indigenous medicines of our country. Gems which lie embedded in Ayurveda have not yet come to light before the advocates of Allopathy. They will be charmed when they will know those remedies in their true colours. The westerners regard several diseases to be incurable and they are making incessant researches to find out remedies for them but with little success. It is no small a pride to say that Ayurveda has most potent remedies to cure those diseases. But where are the opportunities to carry on such researches in the field of Ayurveda ? The westerners are spending lacs of rupees to find a specific cure for tuberculosis and cancer, but they have never cared to consult Vaidyas for their treatment. If they do so and if some unforeseen effective medicine be found out by Vaidyas, they think that their science will be lowered in the eyes of the world. Again they wish that the Indians should not be given credi for such wonderful discoveries. Ayurveda dors contain specific methods to treat cancer and consumption. If cases of these diseases be equally distributed for treatment among the Vaidyas and Hakims on one hand and richly equipped doctors on the other, the valuable secrets of Ayurveda system can well be displayed to the whole world. Radium treatment, excessively costly, hardly cures one percent of cancer patients. But if Vaidyas be given the facilities to prepare medicines for these diseases in accordance with modes indicated

In their Shastras, they can well nigh attempt to cure fifty percent of cases with faith and confidence.

Allopathy has been found by many as an imperfect system of medicines. This modern medical science has been treated in its true aspects by an English author in his book 'Citadel' which has witnessed 20 reprints

Western Schools and Ayurveda.

Herebelow are the opinions of some of the prominent western scholars in general and about Ayurveda.

Neuberger: "The Medicine of the Indians owing to its wealth of knowledge, depth of speculation and systematic construction takes an outstanding position in the history of Oriental Medicine."

Dr. Hoernle: "Its extent and accuracy are surprising when we allow for their early age probably the sixth century before Christ and their peculiar methods of definition."

Dr. Wise: "It is to the Hindus we owe the first system of medicine."

Sir Monier Williams: "We are in our Eastern Empire, not brought into contact with savage tribes who melt away before the superior force and intelligence of Europeans. Rather are we placed in the midst of great and ancient peoples who attained a high degree of civilisation when our forefathers were barbarians. They had a polished language, a cultivated literature and abstruse system of philosophy, centuries ago when English existed in name only."

Field of research.

Notable efforts in the research of Ayurveda have also been made by scholars like Dutt, Wilson, Heyne, Ainsle, Royal, Jolley, Hornle and others from the East and the West. The glory of Ayurveda imbibed by them goes to prove their close

and thorough study of this Medical Science. Some westerners who refer against the Ayurveda are to the most extent pleading the cause of the manufacturers of Allopathic drugs, and also that of the industrialists, capitalists and all those having the vested interests in Allopathy. Colebrook rightly observed, "The ancient Hindus were teachers and not learners."

Seeds of Modern Medical Science of Europe in the Hindu System of Medicine

Modern medical science of Europe is in many ways indebted to the Hindu system of medicine, for the seeds of many of the wonderful discoveries of to-day which the westerners claim with pride to be original and highly instrumental for human welfare, can in main be traced to ancient Aryan Medical Science. In it can be found marvellous remedies unknown in modern times to cure several diseases. I shall cite now some of these salient points :—

1. **X Ray Therapy** : To examine the internal parts of the body when affected by disease, doctors nowadays have recourse to X ray plates. Compared with this, the mode employed by ancient Aryans to detect the shafts of arrows gone deep in the body was altogether a novel one. They used to apply certain medicinal plasters to localise the shafts of arrows embedded in the limbs of wounded soldiers. The inflamation caused by the application of such a plaster showed their locations with such accuracy as would sometimes surprise us all in these days of X Ray theory. Nowadays X Ray plates, many in number would have to be taken to accomplish a task, which the army surgeons in Ancient India successfully performed by a single medicinal plaster.

2. **Cranial Surgery** :-Doctors of to-day opine that cranial operations require particular skill and minute attention. That the Aryan Vaidyas had a good knowledge of this delicate branch of surgery in days of yore can be witnessed from "Bhoj Prabandh" where Pandit Ballal writes :-King Bhoja was

suffering from a severe pain in the head. Medicines did him no good. Two brother surgeons happened to arrive in Dhara at this time and they opined for surgical operation to cure the king. They rendered him insensible by a drug called "Sammohini" whereafter they trepanned the skull and removed the cause of complaint. This Sammohini herb still grows in the Himalayas on the Kedarnath side and also in the forests in the vicinity of Amarnath in Kashmir. They closed the opening, stitched the wound and applied a healing balm. They then brought the king to consciousness by administering another drug called "Sanjivani". This is not the only instance of cranial operation in ancient India. Mention is made that Jiwak, the personal physician of Buddha, practised cranial surgery with wonderful success.

3. **Anesthetics** :-In cases of major operations, doctors nowadays administer chloroform to render the patients insensible. The above anecdote of King Bhoja illustrates the knowledge of ancient Aryans in this respect. But we often hear of cases who have succumbed under the influence of chloroform, which goes to prove that modern medical science, inspite of all its progress, has not yet discovered so potent a drug as Sanjivani, which the Hindu surgeons had ages ago.

4. **Rhinoplasty** :— Cutting of the nose and ears was a common punishment in ancient India. So the surgeons in those days had acquired proficiency in forming new ears and noses. As regards this art Dr. Hirschberg writes : "The whole plastic surgery in Europe had taken its new flight when these cunning devices of Indian workmen became known to us. The transplanting of sensible skinflaps is also an entirely Indian method." Prof Weber says :- "Our modern surgeons have been able to borrow from them (Hindus) the operation of rhinoplasty." Susnruta was the first to demonstrate the success of mending a clipt earlobe with a sensible skinflap scarped from the neck or adjoining part. The Indian method of rhinoplastic operations practised by us since centuries was first made known to

European surgeons by an article printed in the 'Gentleman's *Magazine*, October 1794. The modern method of pockets for testicles under the colles' Fascia after performing scrotal tumour-elephantasis operation can be traced back to the age of Sushruta.

5. **Ophthalmology :—** Sushruta has enumerated as many as 76 kinds of eye-diseases, of which he says 51 can be cured by surgical treatment. The Aryans of old used for ophthalmic operations Mandalagra, Mukuti and such other instruments and needles.

Dr. Hirschberg gives credit to the Indians for discovering the art of cataract crouching entirely unknown to the Greeks, the Egyptians or any other nation. Cataract operations are performed by several Indian practitioners with great success even to day. To cure trichiases, Chakradatt recommends a needle cautery of gold. Heated needle of gold was to be applied carefully to uproot the disease. Modern doctors also accept this theory.

Minute instructions given by Sushruta, Vagbhatt and Chakradatt for performing cataract operations cannot but display the high stage which Aryan Medical Science had reached in ophthalmology, a standard which it is doubtful to say whether westerners will ever attain.

6. **Vaccination :—** Inoculation for smallpox, westerners say, was invented by Edward Jenner. Evidences are there to show that prior to Jenner's birth, certain classes in India especially cowherds, shepherds and charanas were used to collect and preserve the dry scabs of the pustules, a little of which they inoculated in the forearm by puncturing the skin with a needle. The late Dr. Hullet of Pondicherry says:— "Vaccination was known to a physician Dhanvantari who flourished before Hippocrates" Rasa Vagbhatt writes in Rasa Ratna Samuchhaya that an incision should be made on the skull. Medicine should then be rubbed thereon. It will mix

with the blood; go in the heart and circulate throughout the body so as to cure cases of snake-bite and pneumonia.' This is a sort of injection in blood.

7. **Circulation of blood :—** William Harvey has been honoured in the west for discovering the Circulation of Blood in 1928, but it is far from being true. Harvey's experiments were indeed wonderful. He should also be given the credit for elaborating and explaining scientifically the theory of the circulation of blood. But the inspiration for his theory, he seems to have received from early medical works of the Greeks, the Egyptians or the Arabs. Aryans knew this circulation of blood in blood-vessels thousands of years ago. Harita refers to it in describing Pandu Rog (Anemia).

Circulation of bood through its vessels brings many advantages, but when defective blood flows through them, many blood diseases are engendered.

Passages in support of this theory can also be given from many other early works such as Bhavprakash, Sushrut, Charak etc. This means that Dr. Harvey's research is not new but it is adapted from Ayurveda.

8. **Tuberculosis :—** There is a special Rik-hymn in Indian Medicine which deals with causes, treatment and cure for this disease. In Atharva Veda, specific remedies are indicated for it. A German physiologist has discovered that tubercular bacilli do not thrive in goat's blood. This discovery is not new. Sushruta and other ancient Vaidyas have attached great importance to the milk of goats, close contact with them, stay and sleep with them to cure this disease. Allopathy has not yet found specific cure for consumption, pthisis, cancer, leprosy, leucoderma etc. But these diseases and their treatment are dealt with at length in Ayurveda and Rasayan Shastra. Hundreds of potent remedies for them are known to the Vaidyas.

9. **Antiseptics :—** The Ancient Aryans used mustard, Nim leaves, guggulu and such other herbal and mineral products to

keep their places free from disease-germs. Fumigation with Ashtang Dhoop, Maheshwar Dhoop, Raj Vallabh Dhoop etc. acted as a good antiseptic for houses, beds, clothes, seats etc. Charak, Sharngdhar and other Tantra Ganthas also describe this subject in details.

The microscopic germs, that are said to propagate septic fever often disappear by fumigation of several herbs, when no *medicines produce any effect.*

This process of fumigation, *Indian in origin,* is in no way *inferior to modern* Cogghill's *respirators.* The ancient Aryans used to annoint sandal paste on their foreheads and other parts of the body, at the time of worship, burnt incense and offered oblations to Agni before meals daily. This practice, observed as it was in each and every house, kept the atmosphere everywhere *pure and germ-free. These rites have gone into disuse now and* our bodies, houses and the whole country have become as it were a repository of disease breeding minute germs. Many such discoveries do credit to ancient Aryans. They knew well the purifying influence of the Sun's rays on water. Hence they write that water which is exposed to the sun's rays in the daytime and *moon's rays* at night should be used for drinking purposes in the *sultry* Sharad season.

10. **Hydropathy :** Doctors of today often recommend certain types of mineral waters to cure particular diseases. The Indians had in the past, a good knowledge of this branch of treatment Sushruta and many other works describe at at length the medicinal properties of the waters of rivers, lakes, wells and *mineral* springs. They also discuss their curative efficacy for treating *various diseases. Duryodhan, the Chief of* the Kurus, when pierced with arrows, was *made by* his surgeons to sit in a tub filled with medicated water, under which he was freed from the missiles lodged in his flesh. The present day idea of hydropathy seems to have come from ancient Hindu books like Shilodak Shastra and others. Shilodak

keep their places free from disease-germs. Fumigation with Ashtang Dhoop, Maheshwar Dhoop, Raj Vallabh Dhoop etc. acted as a good antiseptic for houses, beds, clothes, seats etc. Charak, Sharngdhar and other Tantra Granthas also describe this subject in details.

The microscopic germs, that are said to propagate septic fever often disappear by fumigation of several herbs, when no medicines produce any effect.

This process of fumigation, Indian in origin, is in no way inferior to modern Cogghill's respirators. The ancient Aryans used to annoint sandal paste on their foreheads and other parts of the body, at the time of worship, burnt incense and offered oblations to Agni before meals daily. This practice, observed as it was in each and every house, kept the atmosphere everywhere pure and germ-free. These rites have gone into disuse now and our bodies, houses and the whole country have become as it were a repository of disease breeding minute germs. Many such discoveries do credit to ancient Aryans. They knew well the purifying influence of the Sun's rays on water. Hence they write that water which is exposed to the sun's rays in the daytime and moon's rays at night should be used for drinking purposes in the sultry Sharad season.

10. **Hydropathy :** Doctors of today often recommend certain types of mineral waters to cure particular diseases. The Indians had in the past, a good knowledge of this branch of treatment Sushruta and many other works describe at length the medicinal properties of the waters of rivers, lakes, wells and mineral springs. They also discuss their curative efficacy for treating various diseases. Duryodhan, the Chief of the Kurus, when pierced with arrows, was made by his surgeons to sit in a tub filled with medicated water under which he was freed from the missiles lodged in his flesh. The present day idea of hydropathy seems to have come from ancient Hindu books like Shilodak Shastra and others.

is an essential branch of Aryan medicine. Its original manuscript describing various kinds of mineral waters in India, their places, their properties, diseases for which to use them etc. is in the Rasashala Granth Bhandar Department. It is wonderful to read therein that particular type of water, when some kind of leaves and branches fall in it, becomes converted into stone. On mount Girnar, Abu, Osham and others, there are springs whose waters possess charming medicinal properties. They are fully described in Girnar Mahatmya, Abu Kalpa, Kedar Kalpa and other books. These books are considerably prior to those who have nowadays found the use of Vichy and other mineral waters.

11. **Magnetism :** The ancient Hindus had recognised the therapeutic importance of magnetism long before Mesmer practised it in Germany and John Eliotson in England. Magnet was known to them to extract minute foreign bodies such as iron particles from the eyes and the teeth. Sushruta also mentions its use for extracting arrows stuck deep in the wounds. It is said that there was a very large powerful magnet, in the past, on the dome of the temple at Jagannath, which used to attract ships sailing miles away on the sea. In some ancient temples, images of gods were seen suspended in air without support but by force of magnetism.

12. **Atomic Theory :** The famous atomic theory, praised by many from the west, was discovered by Kanad. Ancient Indian sages used to impart its teaching to their disciples in the valley of the Ganges 500 years before the birth of Christ.

13. **Chemistry :** The knowledge of chemistry, possessed by ancient Aryans, was of a high order. They knew how to prepare sulphuric, nitric and muriatic acids, oxides of copper, iron, lead, tin and zinc; the sulphuate of iron, copper, mercury and antimony, the sulphate of copper, zinc and iron and carbonate of lead and iron. Preparations of acids are described in Rudrayamal. All kinds of animal, herbal and mineral drugs were known to them. Calcination and distillation are processes

invented by Hindus. Wonderful properties of mercury and arsenic are known by the people of the west through the Hindus, who were the first to use meneral products for internal administration. Dr. HOERNLE says :- "They were the first nation who employed minerals internally and to them we owe the therapeutic use of mercury and arsenic in intermittents."

Ayurveda is, in main, the science of life. It suggests hundreds of experiments to prolong life. A number of such experiments are there is Charak, Vagbhatt, Rasa-Ratna Samucchaya, Rasa-Hriday Tantra and such other works. A few quotations that follow will well prove the fact.

"If this medicine is administered it would bring full health, long life, retentive power and vitality."

"If the Parad Bhasma prepared by the Yoga of this medicine is used according to prescribed method man becomes immortal. Parad is potent enough to make one young and long-lived."

"This Rasa named Vajrapanjar: if taken for six months: old age is averted, hair never change the colour and long life is attainted."

"By the use of the Rasa named Udayaditya fear of old age and death vanish."

"Vateshvar Rasa, if administered for one year according to Shastriya methods, a man lives for 300 years."

"Rasa named Shrikanth enables one to live very long. If copper is dipped into the urine of the man who takes this Rasa, it turns into gold."

Dr. Voronoff's gland theory pales into insignificance before wonderful Kayakalpa courses indicated in Ayurveda. Paracelsus of Hohenheim—"Luther Alter"—known in Europe in the sixteenth century as the Reformer of Medicine, in referring to the Yogis

of India says : "These are extremely long-lived, every man of them living to 150 to 200 years. They eat very little rice and milk chiefly. And these people make use of a very strong beverage, a portion of sulphur and quicksilver mixed together and this they say, they drink twice every month. This, they say, gives them long life." This man had a great faith in Raseshwar Parad. His principal mixture was known as "Mercurius Vitoe." He credited mercury with the power to prolong life. The Romans and the Arabs knew of mercury but they utilised it for external and not internal preparations. Processes to purify Parad, Jaran Maran etc., and its wonderful properties dealt with fully in books of Rasashastra will be found greatly surprising by the people of the west. Mercury has been aptly known as one of the manifestations of God Bhagvat Pujyapad Govindacharya, the preceptor of Shree Adi Shankaracharya, who flourished 2500 years ago, says that oxide of mercury renders a man immortal. Parad is the only thing in the world to ward off the approach of old age and to keep away the fear of death. Nityanath Siddha, the founder of Goraksha Sampradaya, who lived several centuries ago has also shown several miraculous recipes for longevity.

Advocates of western science can never have an idea of such unique experiments to be witnessed in Ayurveda.

14. **Veterinary Science :** Ancient Indians had a good knowledge of animal medicine and surgery. King Nala was proficient in Ashvavidya. Sahdev, one of the Pandavas, also knew it well and his book on Ashva Vaidak is still extant. When the Pandavas were staying in disguise at the court of King Virat, Sahdev had said to the King :—"Oh, King, I can well recognise a bull gifted with auspicious powers. Smell of its urine by a barren woman would ensure her the birth of a child." Are there such veterinary doctors in the world today? Palakapya's "Hasti Ayurveda," deals with the diseases of elephants and other animals. The Hindus of old thus knew well the treatment of other creatures. The veterinary books

of the people of the west cannot reach so high a standard as was attained by the works of ancient Aryans. This subject is admirably discussed in Charak Samhita 8-11.

15. **Massage** : Doctors have recently begun to recommend massage for treatment of some diseases. Special massage institutions have also been opened in some large cities of the west. But this art is not new to India. A particular class of people in our country, fourteen to fifteen lacs in number, has been doing massage service in tending the sick since hundreds of years. They are Hindus of orthodox type, who by this kind of exercise take away the fatigue, the weakness and some diseases of those whom they serve. People of this class also possess such knowledge of *Sharir Shastra* as may be useful to them in their profession.

16. **Toxicology** : In ancient India, there was a class of physicians, who specialised themselves in Toxicology and who, for their professional skill, were held in high esteem by the public. When Parikshit became certain of his approaching death by snake-bite, he had kept in attendance a number of physicians well supplied with antidotes. An ancient toxicologist, Kashyap by name, had by his prowess restored to life one Kabadi and a Banyan tree mortally bitten by Takshak Nag.

Such toxicologists are very rare to meet with nowadays. There are still to be seen several Vishavaidyas in Madras Presidency who cure dangerous cases of snake-bite by incantations and drugs. Serpents can be seen lying in the compounds of their houses or in their temples without the least fear to the visitors who come there. To day in each and every village in India, a Vishvaidya to cure snake-bite is generally seen. There is a special chapter in Garud Puran for treatment of snake-bite.

Books on Ayurveda deal at length with other kinds of poisoning mineral, herbal, animal etc. besides snake-bite. Alexander the Great and many others were thus fully convinced

of the ability of ancient Aryans to cure snake-bite for which modern scientists are experimenting at their laboratories.

17. **Anatomy**: Some medical scholars of the west believe that ancient Indians had no good knowledge of anatomy. It is nothing but gross injustice to say that the people who have ages long ago spoken of the three humours–Vata, Pitta, and Kafa, five divisions of each, seven Dhatus, six Ashayas, seven Kalas, 210 joints, 900 Ligaments, 730 Vessels, 6 Kurchas, 4 Rajjus, seven layers of skin – Avabhasini, Lohita, Shveta, Tamra; Vedini, Lohini and Mansadhara, their description, 7 Seevanis, 14 *Bone groups*, 14 *Simantas*, and 103 *Marmasthanas*, knew a little of anatomy. On the contrary, the ancient Aryans have by their detailed description of bones, joints, muscles, vitals, nerves, veins, blood-vessels, arteries etc, proved Ayurveda to be scientific and complete. The science that has discovered three and a half crores of Shiras, Dhamnis and Rakta Vahinis, in the body can never be incomplete or unscientific. Western scholars have accepted the humoral theory of Ayurveda. Their theories of palpitation, percussion and auscultation are not modern. They are referred to in the work of Charak. Atreya, in his interesting dialogue with his pupil Harita, speaks with even more precision on the subject. The Doctrine of the Pulse, as it is current to-day in Europe, is traced by medical scholars of the west to Gallen, the celebrated physician of Rome, who flourished in the second century of the Christian era. But Gallen too had received his knowledge of the pulse from the Hindus. His pulsus Myurns, Pulsus Formicans, Pulsus *Dorcadisans, Pulsus Fluctuosus etc.* are nothing but different kinds of pulses which Aryans speak of as going like the strutting of a peacock, running of a partridge, creeping of a serpent or a leech, jumping like a frog, flying like a crow or a sparrow etc Charak, Atreya, Harit, Agnivesha and others had very minute and good knowledge of anatomy. To acquire medical knowledge, they have always attached a great importance to experiments and observation. Dr. Hoernle's view on anatomy, as it is in Aryan medical works, deserves consideration. He cites:

"Probably it will come as a surprise to many as it did to myself to discover the amount of the anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising". The same writer has in his book on Hindu Osteology marvellously proved how systematic, scientific, unerring and exact was the Indian system of medicine and what a mine of resplendent truths lay embedded in them.

Besides the Vaidyas and the Chikitsakas of ancient India, Yogis, historians, founders of religious sects and those knowing Mantra Tantra had also a good knowledge of the parts of the body, as can be seen in Mahabharat, Puranas, Yoga books, Tantrik works etc.

18. **Dissection** :- If westerners say, that the ancient Hindus did not practise dissection, it is nothing but an apparent falsehood. Charak and Sushruta clearly mention dissection.

Dr. Hoernle also writes : "Of the practice of such dissection in ancient India, we have direct proof in the medical compendium of Sushrut and it is indirectly confirmed by statements of Charak." To have a thorough knowledge of surgery, Sushruta himself had recognised the importance of dissection and had instructed his pupils to practise it. The Paruschittas of ancient Egypt perhaps learnt their art of dissection from the Parusuchettas (Dissector) of ancient India. Dr. Wise says : "The Hindu Philosophers undoubtedly deserve the credit of having, though opposed by strong prejudice, entertained sound and philosophical views respecting the uses of the dead to the living and were the first scientific and successful cultivators of all the departments of medical knowledge, practical anatomy." A surgeon, incompletely educated, is a danger to the public. So Sushrut lays down that "Theory without practice is like a one winged bird that is incapable of flight". Practical lessons in anatomy were given by the preceptors to their pupils from animal sacrifice. Detailed description of the heart, stomach, brain, intestines, anus, liver, spleen, womb etc. is given in

Rigveda Aitareya Brahmini The anatomical knowledge of the Aryans can best be understood by going through the book "Marma Shariram" They had also a good knowledge of the digestive system.

Sushruta's Avagharashan is the best method of dissection. Its knowledge is necessary for being an expert surgeon. It is the only perfect mode of dissection ever known because with its help layers of the skin can be discovered and blood vessels with their minute branches could be counted to be as may as thirty millions. It is doubtful how far the process of laying open the structures of the body with knives and lancets is is satisfactory or successful. The most minute branches of *blood vessels and nerves are not disclosed if the scalpel is* not allowed to go deep into the muscles. Compared with this Sushruta's Avagharshan is the perfect and most original. The process of Avagharshan is: "Cover a dead body with Kusha grass, and keep it encased at the edge of the water of a stream. The body should be taken out carefully after three days and then the skin layers and the muscles should be gradually taken off by a gentle rubbing with a brush. After this the small arteries, which may have by this time swelled, will be made palpable everywhere even in the minutest. The Western method might be easier and speedier than Shushruta's, but it is by no means so precise and convincing. Dissection in Europe is said to have been begun by Hirophilus, but its real beginning can be attributed to Sushrut and other Ayurveda Acharyas who lived centuries ago before him.

19. Midwifery: Long before fillets and forceps were dreamt of in Europe, and thousands of years before the birth of Christ, Sushruta admirably discusses the subject of midwifery. The instructions given therein about extracting a live or dead foetus from the womb, the use of forceps and instruments like Garbhashashanku, Yajnashanku, Ardhachandra etc., Karpar Khandan, Nal-Chhedan, treatment prior to and after delivery, the lying-in-room, its ventilation,

implements to be kept ready at the time of delivery, lactation, wet-nurse, care of the child; precautions to prevent the wind from entering the abdomen, abdominal bandages, cleansing of urinary passage, symptoms of dead foetus, remedies to bring it out, the use of Langali and other herbs for speedy delivery etc. are most minute, wonderful, and far surpassing those to be found in the modern books on that subject. Delivery cases often fail at the hands of western trained doctors, while this indegenous branch of our medicine is being successfully practised by native midwives and Vaidyas. The westerners have to learn much from the Indians as regards this branch of medicine. The principles of embryology, midwifery and child protection are so old as to be found in the Vedas and Brahman Granthas. A systematic shape in the form of a regular science to those scattered materials was given by Sushrut and other Acharyas. Embryology is mentioned of in Aitareya Brahman and Ashtang Hridaya.

The ancient Aryans had fixed one presiding deity for each part of the body. The description given by Sushruta of the formation of foetus, its condition in the womb, its nourishment etc. is indeed surprising. It is written in Rigveda.

Gynecology of to-day has been described in Manu's Manav Dharma Shastra. Hence that branch is also not new. Medical students of the west have recently recognised Postural Treatment as a new and usful therapeutic method to Gynecology. Vatsyayana in his "Kama Sutra" describes as many as 84 Asanas or positions as a means of ensuring fecundation. The ancient Aryans also prescribed Asanas for preventing and curing diseases. Yoga Sutras of Patnajali and other books on Yoga deal fully with such Yogasanas. Dr. Charles, Principal of Calcutta Medical College, had a high praise for Indian midwifery. He highly praised the process for delivery in difficult cases and even confessed that with all his great experience in midwifery and surgery, he never had any idea of the like being found in all the medical works that came under his

observation. This subject is also treated in a more or less form in Brahmans, Smrities, Mahabharat and other works.

20. **Surgery:** Ancient Indian Surgery is incorporated in full in Sushruta Samhita, which also contains the rudiments of modern surgery and its appliances. Sushruta divides the surgical instruments as Aharya, Bhedya, Chhedya, Eshya, Lekhya, Sivya, Vedhya and Visravaniya. He has mentioned as many as 125 instruments shaped like birds and beasts. He has also advised the preparation of new instruments when need be. The qualities of good surgeon, his implements, the method to use them etc. are so nicely described in Sushruta that that book can well stand in comparison with any of the surgical books of modern times. Sushruta indicates 20 kinds of surgical instruments They are :—

(1) Ardhadhara, (2) Atimukha, (3) Ara, (4) Badisha, (5) Dantashanku, (6) Eshani, (7) Karapatra, (8) Kartarika, (9) Kritharika, (10) Kushapatra, (11) Mandalagra, (12) Mudrika, (13) Nakhashastra, (14) Shararimukha, (15) Suchi, (16) Trikurchaka, (17) Utpalapatrika, (18) Vriddhipatra, (19) Vrihimukha and (20) Vetaspara.

27 kinds of appliances should be kept ready before performing an operation.

He directs that there should be a particular room provided for patients who have undergone surgical operations. They should be given here specific diet and careful treatment.

The patient should be given a light refreshment before being operated upon, but abdominal and stomachic operations and those in the mouth are advised to be performed while the patient is fasting. Memorials of his instruments were iron, copper, gold, silver, ivory, wood, stone, bamboo etc. His instruction about execution, tempering, use, qualities, preservation and measurement etc. of these instruments are exact and minute.

Sushrut writes at length about the time of operation, the operation table and patient's lying thereon.

About the operations of *fistula-in-ano, hoemorrhoids, tumors*, abscesses, hernia rectum, hydrocele stricture of urethra etc., much information is given by Shushruta.

One Sukta of Atharvaveda mentions the use of catheter in case of retention of urine. Sarpafana, Dantshanku, Ardhachandra, Karpatra, Vrihimukh, Soochi, Sharapunkh, Shalaka are some of the many instruments used by Sushruta in surgical operations. *Charak, Sushruta and Vagbhatt have given wonderful* tables to indicate the measurement of injection tubes, their circumference at the base and the top, proportion of medicine in them and the age at which they are to be administered to the patients.

English pathologists have discovered the formation and existence of Shukrashmari not very long ago. Regarding this *disease, Sushruta specially enjoins* Anuvasanam, *failing which* the penis is to be cut open and the concretion should be removed with the aid of a hook.

Different kinds of bandages were prescribed for different diseases. Ordinary bandages were made of cloth, but for propapsus ani–Gudabhransh a leather bandage was advised.

Fractured limbs were often bandaged over with barks of trees whose medicinal properties often aided the process of healling. The process was much better than the use of splints to day which often gives a deformed shape to the limbs

To dislodge an arrow from the bone, Ashthilashman was made use of.

Horse-hair, fine threads and fibres of the bark of Ashmantaka and other trees were the materials used by Aryan surgeons for sutures.

Sushruta enumerates four important ways for arrest of hoemorrhage after venesection.

In jungles and other desolate places where materials to stop bleeding cannot be immediately had, the ancient Aryans cut off the heads of black ants and made use of them in suturing the wound. This checked the flow of blood with no untoward effect. Padmapatra or hand manipulation was restored to for handling the eyeballs and the intestines and to replace them in their proper position when prolapsed by injury.

Modern surgeons use catgut for sutures, but the use of blank ants indicated in Sushruta is very antiseptic ana expedites the process of healing without any danger of relapse.

By surgical instruments, the Hindus consider not only the instruments proper but also any mechanical device by which the object of surgical treatment in very important cases and not so often as to day. Their knowledge of the diseases now treated by surgeons were then cured medicinally. An abscess, when ripe, was opened not always with a knife but by the application of a mixture of Danti, Chitrak, Eranda and other drugs. Cases of urinary calculi were generally treated with diuretics to act as solvents for the stone. The necessity of operation was thus obviated. The medicinal knowledge of the Aryans was thus vast, wonderful and unique. They were of the opinion that surgery alone unaided by medicine can do no good.

The statement that the Arabs, by inventing chemical pharmacy, laid the foundation of modern dispesaries is not correct. Hindu Dharma Shastras have since long attributed a great merit to the founder of hospitals. Sages like Vishwamitra, Agastya and Samvarta and Saura Puran, Nandi Puran, Skand Puran etc. advise people to amass merit by founding hospitals to relieve the distressed. Kinds of hospitals and dispensaries, their equipments, medicines, methods for their preservation are discussed in detail by Sushrut.

Edicts of Ashoka show that there were in his times hospitals, not only for men but for lower animals also. Charak also alludes to this fact.

Besides surgery, the ancient Aryans had adopted caustics and cautery for treatment of diseases. Sushrut had a great faith in them. He considered caustics better than surgery and cuatery the best.

Practical Knowledge of Surgery: To gain experience before undertaking an actual operation, the pupils of Dhanvantari and Sushrut tried their knives first on plants and artificial objects resembling the limb of the body. For instance, incision was practised on Kamaldand, Fanas, Kushmand, Alabu, Shalmali and Trapush. Ligaturing and bandaging were practised on dummies. Cauterisation was performed on pieces of flesh and catheterisation on unbaked earthern vessels filled with water. Suturing was practised on cloth or hides of animals.

Hohnemann's theory of disease was known to Sushrut long ago. Hohnemann says that when a person falls ill, the spiritual self-acting vital force in him is primarily deranged by the powerful influence of morbific agent inimical to life.

It is disease alone that affects the man and his body. Its principle centre is the inner spring of vitality, from where it flows out to the surface, the external body.

Dr. Benjamin Horniman has stressed that salt and water should not be included in the food of a patient suffering from anasarca or ascites. This injunction finds mention in Charak Samhita.

Vaman, Virechan, Nasya, Anuvasan and Asthapan are practised by the Aryans from ancient times. Modern medical authorities greatly commend these Aryan methods of treatment.

Puranas tell us that Ashwini Kumars were expert surgeons. They had skilfully replaced Daksha's severed head, cured

Indra of his paralysis and Chandra of his consumption. They are reputed to have given new tooth to Poosha, new eyes to Bhagdeva and youth to Chyavan.

The origin of western surgery in Indian system.

As regards the surgery of the Hindus, it is well observed by an eminent scholar that "In the opinion of several European savants, Sushruta still stands as a model of surgery and European surgery has borrowed many things from Sushruta and has got many things to learn." The celebrated Dr. Hirschberg of Berlin also writes : "The Indians knew and practised ingenious operations, which always remained unknown to the Greeks and which even Europeans only learnt from them with surprise in the beginning of this century."

It will be aptly fitting with the facts if I cite here the views of His Highness Maharaja Shree Bhagvatsinhji of Gondal as expressed in his admirable treatise – The short History of Aryan Medical Science – written fifty five years ago, about Ayurveda's antiquity, the germs therein of some of the wonderful medical discoveries of to-day and the need for its close study and further research —

"The literature of Aryan Medicine is so vast and copious that it is impossible to do adequate justice to its history within the compass of a small manual. The science is acknowledged on all hands to be of great antiquity, and contains a mine of information not to be altogether despised by the students of medicine of our day. Should it be approached in a spirit of fairness and inquiry, possibly it might disclose the germs of not a few of the marvellous discoveries in the realm of medicine of which the present century is justly proud, and afford a diligent scholar ample scope and materials for comparison between the old and the new systems with a view to supply the deficiencies of the one or the other for the benefit of mankind. An elaborate and complete history of Hindu Medical Science is a great desideratum. If this humble attempt,

of however imperfect and fragmentary should induce any of my readers to set himself seriously to the task of compiling from original sources a readable and comprehensive history, I shall consider my labour to have been well spent."

The literary greatness and importance of this book has been recognised throughout the world, with words of high praise by prominent scholars and newspapers from all quarters. Prof. T. Grainger Stewart M.D., F.R.C.S.E., writes : "No one who has paid any attention to historical research can fail to observe the extraordinary erudition which the volume exhibits, nor to admire the patience and diligence with which the literature had been investigated. It is equally true that any one acquainted with medicine finds in the volume multitudes of most interesting statements in regard to every department of our professional work. This work possesses an interest both in regard to its authorship and contents, fitted to commend it to the whole profession."

Since, the publication of this book, erudite Ayurvedic scholars like M. M. Kaviraj Gananath Sen, Dr. G. N. Mukerji and others have seriously taken up the subject of the history of Ayurveda. Dr. Mukerji and others have seriously taken up the subject of the history of Ayurveda. Dr. Mukerji's three volumes on the history of Indian Medicine cover a wide field of information and occupy an exalted place among the extant works of Ayurveda. Still there is a vast scope of research

21. **Ayurvedic dentistry** : This subjeet is also marvellously treated in Aryan Medical Science. Dentistry, including the disease of teeth and their medical and surgical treatment has been referred to in the oldest book of Charak where he has directed that the Dantarogas have to be treated on the basis of Tridosha. Thereafter Sushrut gives a clear cut Nidan and Chikitsa of Dantagat and Dantmansagat Rogas into 5 classes according to the Nija and Agantuka Roga Nidan theory and has recommended the extraction of teeth as the last

remedy. This goes to prove that dental surgery was also practised in the times of Sushrut, which is corroborated by the descriptions of "Sinh Mukha Swastik Yantra", described by Sushrut. This was used for the extraction of the grinders. It is very suggestive that the "Lion Forceps" used in Modern dental surgery has its origin in the "Sinha Mukha Swastik Yantra", having similar names and uses.

After sushrut the developments in the surgical knowledge of Ayurveda were made in the "Siddha Kala" which is well known for its "Rasa Chikitsa Paddhati" and most of that knowledge – knowledge of the art, skill and technique of teeth extraction was passed on from "Guru" to his pupils generation after generation without its impressions on any manuscripts and records.

This Dentistry under the Ayurvedic System is an art that had reached a perfection of its own at the peak of its past glory.

This branch of science is still alive to-day. In putting it to the service of mankind one will not fail to notice that it has taxed the ingenuity of the Ayurvedic dentist to a high degree. With the proficient knowledge in the science the expert Vaidya extracts unwanted teeth without the use of injections or anesthetics. The after care does not require much medication and leaves the patient free from pain yet with a freshness of energy and vitality. Complications, usually heard under Modern Dental system such as bleeding, giddiness, septic tendency are unheard under Ayurvedic method. The most expert Vaidya the master of art often works with both the hands at one and the same time on one or more teeth of the patients at the same sitting.

There are still many Vaidyas in India possessing this unique technique of tooth extraction without anesthesia. Special features of this technique, further are that the tooth with one or more roots can be extracted within a fraction of

a second with least injury to the adjoining tissues, gums or the jaw bones, there is minimum loss of blood and consequently the period of healing of wound is only a few hours in some cases. To quote the words of Late Dr. J. J. Modi, L.M. & S. L. D. S. (Eng) F. I. C. D., Prof. of Dentistry, Grant Medical College, Bombay, uttered before the 4th Oriental Conference at Allahbad in 1926 :- We know that, "Nothing is new under the sun". If this saying is true, and true it is, it is possible that modern dentistry is the rebirth of the old Aryan Dentistry. Whereas, so far the Dental Profession has done its homage to Egypt and Greece, as the probable countries of the birth of Dentistry. I for the first time by this paper do my homage to India as the certain land of its birth. I am happy to do homage to the country, to whom that homage is properly due." Dentistry is the subject of everyday importance and specially when in these days complete disorder prevails in people as regards diet, daily routine and rules of health, as a result of which teeth decay in tender age and many diseases jump up. Modern science attempts to come to our aid with heavy expense and costly implements but the success is negligible. It cannot stand comparison with the Ayurvedic Dentistry that is cheaper and more efficacious. Expert Ayurvedists of India still stand the challenge of the doctors of the world to demonstrate, by arranging Tooth Camps (Danta-Yajnas), the method of extracting teeth without injection and without the least trouble and thus to prove the universality and potency of Ayurveda. Such demonstration can be made on demand in any part of the world and before any number of men. We say this with special emphasis because the demonstration of Ayurvedic Dental method will make the people of Europe, who know not a medical science but Allopathy, realise the greatness of Ayurveda-the Aryan Science of Life and the Master Medical Science.

Conclusion

Several western scholars are acquainted with Ayurveda while certain others evince interest in it. Many put it into practice personally and privately because the masses are unacquainted with the science and hence they dare not practise it openly. But it is a matter of regret that a multitude of Europeans do

not know what Ayurveda is. Allopathy creates the clique of the researcher, the Government, the businessman, the practitioner and all such with vested interests. Ayurveda is diametrically opposite in this sense. It is the best beneficial science bringing universal welfare to the world as a whole and totally devoid of the demerits of exploitation, experimentation and self-aggrandizment. Besides, Ayurveda is not meant for India only. It is not monopolised by India also. It is open for the whole world. It is the *property of all the citizens of the world. It is a scripture of world-utility.* There is nothing secret in this science. Diagnosis of diseases, methods of preparing medicines and all such things are there in scientific treatises open for even a layman to imbibe easily and practise. Ayurvedic preparations are so harmless that they do not make adverse effect if taken in a bigger dose. Most of the ingredients required in preparing them are commonly obtainable from the out-skirts of villages or cities by river-side lakes and hills. Hence those drugs can be prepared with the least trouble and expenses. Six lacs big and small villages of India follow the same routine in preparing drugs even to-day. We request the western friends to begin taking interest in this Science of Life – Ayurveda, be familiar with Ayurvedic elements of nation welfare, Ayurvedic principles and Ayurvedic drugs and take advantage of this Master Science of healing Art. We the Ayurvedists of India hope that the western friends will thus contribute to the human welfare. We don't plead this out of any self-interest. Our sacred scripture – Ayurveda enjoins on us to be sympathetic, affectionate and compassionate towards all that be under the sun and to serve the suffering humanity. Thus it becomes a duty incumbent on us to introduce our western brothers to the knowledge of Ayurveda. In this short exposition I have tried to give a general survey of Ayurveda very succintly. Various branches of Ayurveda are so well developed and extensive that it demands a fair amount of time and labour to expound them but I pray Almighty to give me an opportunity to fulfil the task in near future and thus be able to render the best possible service to you all.

श्रीचरणतीयः ॥ आशीर्वादः ॥ *Rjks.*

Gondal, 23-3-53. (Rajvaidya J. K. Shastri).

(17)

Registered Letter By Air Mail.

From :—

Rajvaidya J. K. Shastri, *To,* *Dr. K. H. Klaas.*

Gondal, Dated 25th March 1253.

My dear learned Brother,

In continuation of my yesterday's letter and the Article on Avurveda enclosed therewith I dispatch this letter to-day and enclose the addenda for the said article. Please append it to the article in continuation. *It is also to be added that you* may also make the use of my two messages sent for the various meetings, if thought proper, in this article by way of introduction. As I every time write, you are at liberty to make any addition and alteration in the article.

If you wish take up Kaya-Kalp — Rejuvenation to be the next subject in the series I may recommend that you may utilise my English booklet, on the subject, which is with you. I have composed a big volume on Kaya-Kalp but it is entirely in Sanskrit and not yet printed. I shall send you a copy of it when it will be published.

The following information deserve attention, regarding Kaya-Kalpa requires a long course and procedure. Like the treatment of other diseases, Kaya-Kalpa can never be undergone within a month or two. At the end of a long procedure the whole body becomes changed. As it is mentioned, at the end of Kaya-Kalpa the existing teeth fall and new ones take their place, hair turn black again, the upper layers of skin fall down and they are substituted by fresh ones. The man appears to be in the bloom of youth again. Thus if the experiment is performed at the interval of every 10 years man becomes able to live for 100-200 or 500 years with full vigour

and vitality. The course of the experiment lasts for full one year at least. But considering the feeble constitutions of the people of to-day the doses have to be minimised and the course continued for one and half or two years. The effect can be seen at the end of three months from the beginning of the experiment. As the experiment covers a long course, as it requires keen care as regards diet and other things and as economic position, faith in scriptures, dare and dash are the essential things in this experiment, many do not come out for that. But excepting the above things there is no danger in the experiment. Life is not at stake here. Any man of any country can make this Kaya-Kalpa. If people become ready there to make this experiment we can send you from here necessary medicines and guidance and under your care and supervision they can perform the same. Presently two persons are doing the Kaya-Kalpa under my guidance. One of them is 55 years old, the other 65. In the case of the first half the dose of the required medicine is begun to be given while the latter has begun with one fourth dose. The result is being felt gradually. About three months have elapsed since the beginning. The former gentleman has made a good progress. The wrinkles on the face and the body have begun to disappear. The colour is changing from black to brown. Natural nasty smell in the excretions is disappearing. Harshiness of the old age is being replaced by softness. The other person is also evincing progressive signs. We have taken photographs of both the patients before we began the experiment and have also decided to take again at the interval of every three months.

I am pleased to send herewith the diploma of Vidya-Ratna conferred on you by our institution.

Wishing you happy, I close,

Fraternally Yours,

श्रीचरणतीर्थः ॥ आशीर्वादाः ॥ Rjb.

(Rajvaidya J. K. Shastri)

*ADDENDA.

WESTERN VERDICT ON AYURVEDA.

Charaka.

The great American Dr. Geo. Clark M.A., M.D., Philadephia says, "I would rather prefer ancient Hindu practice than the allopathic practice of what we are wont to learn in this enlightened age. **If the physicians of the present day would drop from the Pharmacopoea all the modern drugs and chemicals, and treat their patients according to the method of Charaka, there would be less work for the undertakers and few chronic invalids in the world."**

Rhynoplastic Surgery.

Dr. Max Neuberger in his 'History of medicine" says, "That Greeks' Medicine adopted Indian Medicament and methods is evident from the literature. The contact between the two civilisations first became intimate through the march of Alexander, and continued unbroken throughout the reign of Diaduchi and the Roman Byzantine eras. Alexandria, Syria, and Persia were the principle centre of intercourse. Indian physicians' means and method of healing the frequently mentioned by Greeks. During the rule of the Abbasides, the Indian physicians attained still greater repute in Persia whereby Indian medicines became engrafted upon the Arabic, an effect which was hardly increased by the Arabic domain over India. Indian influence, in the guise of Arabic medicine, was felt anew in the west. The apparently spontaneous appearance in Sicily, in the 15th century, of Rhinoplastic surgery bespeaks a long period of previous Indo-Arabian influence. **The Plastic surgery of the 19th century was stimulated by the example of Indian methods**, the first occasion being the news derived from India that a man of the brick maker caste had by means of flap from the skin of the forehead fashioned a substitute for the nose of a native."

*To the Article on Ayurveda sent with the previous letter.

Anatomy.

Dr. Hoernle :—" Probably it will come as a surprise to many as it did to myself, to discover the amount of anatomical knowledge which is disclosed in the works of the earliest medical writers of India. Its extent and accuracy are surprising when we allow for their early age."

Pharmacopoea.

Neuberger regarding pharmacopoea of Ayurveda says in his book "History of Medicine" thus : "The Pharmacopoea corresponding with the fruitful nature of the land was a rich one and stamps more eloquently for its originality than the fact that of all the medical plants not a single one was European."

Sanitation.

Lord Amphill Ex-Governor of Madras once remarked : "The modern plague policy of evacuation and disinfection is not a bit different from that enjoined in ancient Hindu Shastras. Now we are beginning to find that the Hindu Shastras also contain a sanitary code no less correct in principle and that the great law giver Manu was one of the greatest sanitary reformers the world has ever seen".

Dr. Turnell, Deputy Surgeon General and Sanitary Commissioner of Madras remarked : "As the ancient Hindus were superior to all others in other respects, so also were they superior to the others in recognising the importance and value of water as well as in insisting upon preserving the water from the filth of any kind whatever."

Ayurvedic cure.

Dr. Troll of London : The Ayurvedic system aimed at curing the patient whatever the condition of the disease, whereas the western system aimed at curing the disease whatever the condition of the patient.

Hygiene.

Sir William Hunter: "It is needless to say that the Indian Hindoos stand out as examples of bodily cleanliness among Asiatic races, and we may add among the races of the world. The *ablutions* of the *Hindoo* have passed into a proverb. His religion demands them, and the custom of age has made them a prime necessity of his daily life."

Examination of the pulse.

Dr. Berdoe :- "Gallen who is the greatest and the best authority in Europe and all the subsequent writers have simply transferred the teaching on this subject bodily from ancient Indian writers."

Anatomy.

Dr. WISE :- "The Hindoo Philosophers undoubtedly deserve the credit of having though opposed by strong prejudice, entertained sound and philosophical views respecting uses of the dead to the living; and were the first scientific and successful cultivators of the most important and essential of all the departments of medical knowledge-practical anatomy."

Greeks borrowed the Medical science from India

Enfield in his "History of Philosophy" says - "Pythagoras *learnt his doctrine from Oriental philosophers, meaning Hindoos.* His philosophy bears such a striking resemblence to that of Buddha that Mr. Pocock in his "India in Greece" indentifies him with "Buddhagurus" or a Bauddha. If he borrowed his philosophy from India. he may easily have borrowed the science of medicine from the same source. Plato and Hippocrates both believed in humoral pathology and taught that to their pupils."

Prof. Weber in his "History of Indian Literature" says :- "there is no ground whatever to suppose that Sushruta

borrowed his system of medicine from the Greeks. On the contrary there is much to tell against such an idea."

Leprosy.

"We are indebted" says Brett "to the Hindus about every efficacious remedy in this disease (Leprosy)."

Theory of Tridosh.

Castiglioni in the "History of Medicine" remarks, "The Ayurvedic system is important for its fundamental teaching. The theory of Tridosh is a kind of humoral doctrine which even to-day or perhaps especially to-day affords great interest for students. It affirms existence of three Doshas or essential principles which pervade all the tissues, secretions and excretions and determine health and disease."

New discoveries.

Surgeon General Sir Pardey Lukis M. D., I. M. S., K. C. S. I., Director-General of Indian Medical Service:—

"Many of the so-called discoveries of recent years are merely re-discoveries of the facts known centuries ago to the ancient Indians. It is certain that in Sushruta the ancient medical book there are traces of knowledge which is comparatively recent in the West."

———0———

(18)

Registered-Letter.

From :—

Dr. K. H. Klaas To *Rajvaidya J. K. Shastri*

Zurich, 15th April, 1953.

My dear learned Brother,

It was with great pleasure that I have received your most welcome and valuable letters of March 18th, 23th and 25th, respectively. In the meantime I have also received your diploma, nominating me as Vidyaratna, for which I thank you cordially. I hope to prove to be worthy of this high honour through my work and co-operation in our common purpose and task. Refering to your letters I am informing you as follows :

The meeting at Andernach, Germany, had to be postponed until April due to technical reasons ; the exact date cannot be named as yet. It can be said, however, that one or two days later a further similar lecture will be held in Cologne, Germany. Your most valuable message will be read in German translation on both these occasions. I am sure these outlines will create an immense echo in Germany. After these two meetings I shall give you a detailed report in this regard.

I am agreeable with the new denomination "Gondal Bhuvaneshwari Pith Institute". I also applaud your excellent idea of underlining, with this denomination, the religious forces of our target and our work. On the other hand I should propose not to chose "Zurich Branch" but preferably "European Branch" or "European Division". If we use "Zurich" in the organisation, the latter would be too much attached to this town; but it might be possible or necessary to move the Head Quarters, for some reason or other, to another town in Europe. Sub-divisions can then be established

in rather short time in Switzerland, Germany and France and in Austria too a sub-division shall be treated within a short time. This would be the national departments for the respective countries, which are placed under the European Branch or the European Division, whereas the latter would be in close contact with you. I trust you agree with this solution. Other European countries would then no doubt follow soon. A dessertation regarding the Divine Mother Bhuvaneshwari is very important. In order that we may give our members the necessary information. We shall have this dessertation translated into German and French and publish the same fully or partly-according to its extent. Therefore I shall be glad to receive this publication as soon as possible after release.

We will find immense interest in Europe for Ayurveda. Therefore I should like to translate your price-lists into German and French, in order that those interested in the same may give us their orders. To be able to fulfil these orders we would first have to establish depots, to start with in Switzerland, Germany and France. It is not recommendable to have just one central distribution centre in Switzerland, as then the custom duties on the Ayurveda products would have to be paid twice when sent to another country. In switzerland we already have rooms fit for such a depot. They are in a canton (country) which does not approve of the medicinal laws of the other swiss countries, in order that the distribution from there can be arranged without difficulties and without further authorization. In other countries, to create difficulties for us, the latter might not be granted. The fundamental task would therefore be to have these independent national depots in Switzerland, Germany and France, respectively, to secure immediate delivery. It would, however, probably be difficult if not impossible to have on stock all the products named in your price-list. Therefore it would be advisable to carry, at the beginning, only the most important and the most needed products in the depots. The price lists can then be composed accordingly, marking the other products that they, too, can be furnished, but only after some delay and

through our direct purchases in India. I should therefore, be pleased if you would kindly **mark in the Price-list those products,** which you think **should be available immediately upon ordering.** I then could arrange for the proper edition of the price-lists in German and In French. It will no doubt not be too easy to calculate the prices for the various products, as costs of transport and custom duties have to be considered. I shall shortly have information of the respective tariffs from the various countries. To have the possibility to do the basic preparations I should be glad to have your price-lists with the necessary comments by **air-mail.** As already mentioned, there is already a distibution centre ready in Switzerland. In France my adoptive son, Upasaka Ananda, presently in Paris, would occupy himself with the direction and distribution at the head of the French division. With regard to Germany and Austria I shall inform you at a later date.

I should be grateful to you to have your detailed aims a. s. o. for the "Gondal Bhuvaneshwri Pith Institute" as promissed in your letter of March 18th.

'I thank' you very much for the two editorials on Ayurveda, *destined for the forthcoming book. It would now be most* valuable to have an expensive expose on how, **in concrete cases,** particularly the following diseases have been cured there: **Cancer, tuberculosis, and Mental diseases.** It would be of great value to chose particular cases from your pratice, outlining the methods of cure, results etc. It would be particularly helpful to show, with similar examples, the part Ayurveda takes in *curing mental diseases. I do hope not to* cause you too much work with these results, but no doubt you can see the importance of such publications for those interested in Ayurveda, as well as the incitation for the occupation on and the cure by Ayurveda. I should therefore be glad to have your respective information as soon as possible. Many thanks!

Your proposition of delegating . Dr. Gupta of Bombay, to Switzerland for the demonstration of the Ayurveda-methods on tooth extraction is excellent. We shall consider this proposal and see how we can best arrange for this visit. For July or August, 1953, we are planing an International Meeting of all European members. This Meeting shall take place in Switzerland, and leading scientists, politicians a. s. o. will be present. It then would be of great value if we could meet your representative this is a basic proposal, details can be discussed at a later date and perhaps the voyage of Dr. Gupta could be made in connection with this meeting.

Your scripture on Kaya-Kalpa will be used with pleasure as basis for our book and I am sure this treatise will meet great interest in Europe.

One time you were so kind as to propose diplomas for our closest co-operators who have been serving the cause of Ayurveda in a distinguished manner. Refering to this kind offer I propose a corresponding diploma for my Chela and adoptive son, Upasaka Ananda. He has been particularly trained by me on the various methods of cure, has already his own medical practice in France and is an enthusiastic disciple of Ayurveda. As mentioned before, he also should direct our work for the "Gondal Bhuvaneshwari Pith Institute" in France. If you, my revered friend, are in a position to meet this demand, I, too, should be very grateful to you. In case of your consent please issue the respective diploma on the name of.

Upasaka Ananda (Willy Schawalder).

Many of our members as well as friends of our cause are proclaiming their desire to get in pen-contact with Indian citizens for an exchange of ideas and different subjects. This people are of various back-grounds, have undergone different education; some of them are quite young people of rather simple education and or back-ground, others are gentlemen

and ladies with a very high education and whose spiritual interests have no boundaries. These pen-contacts, therefore should be very carefully chosen. In my opinion this task would be for you as well as for me a most time consuming job. On the other hand I think these individual contacts would be of very high importance and therefore I propose that one of your close friends and co-operators take over this job. On the other hand I shall charge one of my collaborators with this task from this side. Those two co-operators could get in direct contact with each other and make the necessry arrangements. Thus a sub-division for exchange of correspondenee would be created inside our General Organisation

Presently the president of our Senate H R. H. Prince Dr. Louis de Bourden, Duke of Normanny, the Throne-Pretendent of France, has come from Holland and intends to stay here near me for about one year in order to promote my work through our personal contact.

We have many opportunities to please some of our members and friends by presenting them with foreign postage-stamps. If you have at your disposal used stamps from India or other Asiatic countries, it would be highly appreciated if you could send them here for distribution to our friends I thank you cordially in anticipation.

As I am very anxious to begin with the constuctive work for the 'Gondal Bhuvaneshwari Pith Institute" as soon as possible I should be much obliged to you to have your informations, as outlined above, at a very early date. Further could you let us have regularly the "Avurveda Periodical" in English ? For our task it would be highly advisable to be instructed currently regarding all the respective endeavours in Asia. Also I would be very grateful to you to get some aphrodiasic medicaments of Ayurveda as mentioned in one of yout letters. Many thanks!

I am particularly pleased to co-operate with you and to help build up a big common work for the benefit of those who suffer. I am very happy that you give me this chance, and I am sure that our joint efforts will be crowned by a full success. Further news will follow in due course.

Wishing you personally and your fruitful work all the best of luck, I am, dear learned Brother,

With my honest reverence and deepest esteem,

Yours,
(Dr. Dr, K. H. KLAAS)

———o———

(19)

From :—

Rajvaidya J. K. Shastri, To, *Dr. K. H. Klaas.*

Gondal, dated 29th April, 1953.

My dear friend and Brother,

I have read with pleasure your most welcome letter of 15-4-53. I am making necessary and swift arrangements to supply you all the details asked. The dessertation of Shri Bhuvaneshwari Pith Development Plan will now be ready within a fortnight. On its perusal you will learn much about our future programmes.

Besides, I am pleased to inform you by this that H. E. Dr. Sir Radhakrishnan, Hon'ble the Vice-President of our country is starting for Europe and America within a fortnight. In my recent letter to him I have introduced you to him with your address, as my close friend, reputed Doctor and a great lover of Ayurveda and Indian Culture. If you get a chance to see him there at Switzerland you will be highly delighted to talk about the programmes of Shri Bhuvaneshwari Pith, propagation of Ayurveda and a lot of attending things.

With blessings,

I am,

Your friend and Brother,

श्रीचरणवीर्यः॥ आशीर्वादाः ॥ *Rjk.*

(Rajvaidya J. K. Shastri)

—o—

(20)

From:—

Rajvaidya J. K. Shastri, To, *Dr. K. H. Klaas.*

Gondal, dated 12 May 1953.

My dear learned Brother,

On 29th April 1953 I have addressed a letter to you about the probable visit of H. E. Dr. Radhakrishnan, our Hon'ble the Vice-president of India. I hope this letter must have reached you by now.

I herewith enclose the corrected Price-list of our medicines as desired by you. Minimising the rest, it now contains only 324 most useful medicines.

With reference to weights it may be stated that one Tola is equal to 96 Ratis or 192 grains. 2½ tolas = 1 Oz.

With reference to Indian currency it may be noted that.

1 Rupee = 16 Annas = 192 Pies.
1 American Dollar = 5 Rs.
1 British Sterling Pound = Rs. 13-4-0.
1 British Shilling = Rs. 0-10-7.

With these things in view you may calculate the prices of medicines in consideration also of the custom duties, taxes etc. on the consignments reaching there and print them in Dollars, Cents, Pounds, Shillings, Pence etc., in whatever way you think proper. This way I think the prices will be doubled the one printed in our price-list.

I am preparing the articles for those various diseases and shall send you sooner they are ready.

Under an Airmail Book-Post I have dispatched a brochure, Shri Bhuvaneshwari Pith Development Plan but the sketch-Map

was not printed in its last page and hence I again dispatch another one, with the sketch-Map.

We have thought out to put the plan into practice as soon as possible. Friends from America, are striving hard to lend active co-operation to the plan. I would also like to know your suggestions in the implementation of the plan and the way in which you will help me in drawing funds for the plan. The whole plan would require Rs. 10 lacs. Friends from Europe and America are also evincing active interest in the scheme.

Millionaires like Rock-feller in America encourage many such activities of the research of scriptures and those also of human welfare. I will like to have your good guidance, kind support and be advised by you, as to how to approach millionaires and industrialists of Europe, who can help us economically in the successful working of the plan.

With Blessings,

I remain,

Fraternally yours,

श्रीचरणतीर्थः ॥ आशीर्वादः ॥ *Rjk.*

(Rajvaidya J. K. Shastri).

B.N.-An exhaustive brochure on Shri Bhuvaneshwari Installation ceremony that was in the Press, is also about to be ready by now, it only requires the insertion of Photographs. However, a Proof-copy (final) of the whole book-minus Photos, is dispatched herewith.

One thing more: With the other European and American friends listed in the Executive and Advisory Board of Shri Bhuvaneshwari Pith Development Plan I have been glad to enlist your name also. Details will follow.

———o———

(21)

Registered-Letter.

From:—

Dr. K. H. Klaas To. *Rajvaidya J. K. Shastri,*

Zurich, 21st May, 1953.

My dear learned Brother,

Please accept my sincere thanks for your kind letter of April 29th. It will be a great pleasure for me to look forward to your further communications and consignments.

For to-day I can inform you that we have already installed for Austria, and that at Vienna, a national management of the Gondal Bhuvaneshwari Pith Institute which shortly will take up its activity on a large extent. Regarding Germany we are projecting a great meeting (probably in June or July) at Andernach on the Rhine. For this purpose the historical town hall has all ready been placed at our disposal by the municipal council. Well known European personalities from politics, economics and life of spirit have already announced their participation, e. g. General von Lettow-Vorbac, his Highness the Prince of Hohenzollern-Sigmaringen, His Royal Highness the Duke of Normandie etc. Your greetings will be read out at this meeting. I trust that Professor of University, Tarachand Roy, M.A., with whom I have been acquainted for a long time, will come too, and that he will be enabled to bring along with him a delegation of Indian Students of the University of Bonn in national costume. The heriditary Prince of Wied has invited all participators for one afternoon in his castle which is situated in the environs of Andernach I shall soon let you know more particulars. It would be a sincere a gladness for me to have an interview with H. E. the Hon'ble Dr. Sir Radhakrishnan, the Vice-President of your country, as you proposed in your last letter. An extremely nice event would be the official participating of Sir Radhakrishnan at the meeting at Andernach. Or would it be possible to delegate, from your place,

one of the Indian Maharajahs to the meeting,? This would be, of course, an extra-ordinary success and be taken very symphathetically by the European Princes participating at the meeting. Moroever, such a gesture would be as well a visible sign for the world regarding the sincere community of European and Indian circles. If you could make possible such a participation this would further our work in Europe very considerably, but I should have your answer on this regard by return, for we have to start with the preparations for the meeting now.

You will still find enclosed an exposition of our Swiss collaborator Mr. Hamburger, St. Gall regarding the important fact that at the elaboration of an universal language the Indian interests should be considered too. The thoughts of Mr. Hamburger seem to be remarkable: perhaps you can draw the attention of the people in question to this problem. At all events I should be pleased to hear your opinion about it. Did you be successful in taking some further steps regarding a lawful prohibition of the vivisection in India ?

As soon as possible I have further news from you, I shall be able to take position to the further questions. Your daughter wrote to me from Dublin, where I already sent my reply. I hope that I can see your daughter on the occasion of her Swiss journey and to show her some of the beauties of this country.

It will be a gladness for me to hear soon from you, and I am sending you my best wishes for you and your work With the expression of my especial esteem and reverence for you, I remain, dear learned Brother,

Yours very truly :

(Dr. Dr. K. H KLAAS)

P. s. In this moment I get your kind letter of May 12th and the book-post. My answer will follow as soon as possible.

* Report on the Universal Language question as it affects the East and the West

Nurtured on the ideas of certain Western philosophers of repute, such as Comenius, Descrates, Leibnitz and others, some practical plans for a universal language made their appearance at the end of the last century.

Their fundamental principle was a very simple grammar so that everyone could learn it in the shortest possible time and their object was the suppression of all linguistic barriers so that everyone could speak it besides their own mother tongue and thus be able to converse directly with all men everywhere.

The public success of these plans once they were put into practice differed widely. Remarkably enough, each bore little relation to its integral linguistic qualities but was much more influenced by the propagandist capacities of its author. It was the Volapuk project which encountered the greatest public attention and support but this was later to be superceded by Esperanto.

Through the devotion and fanaticism of its adherents, Esperanto was well-nigh become the sole representative of the idea of a universal language but, in spite of enormous propaganda, the Esperantist movement itself is confined to a fairly small number of adherents.

This, due to linguistic defects inherent in the language, was why official interantional organizations always refused to adopt it. Because of this too a part of the general public rejected the very idea of a universal language whereas the remainder postulated linguistic ameliorations in Esperanto or else presented new and other plans without ever being able to suppress Esperanto's organization and propagandist advantages.

Because of the general desire for peace and international understanding, the movement for a universal language received

*The exposition of Mr. Hamburger, as mentioned in the letter of 21-5-53.

new impulsion after the war. To-day the fact that the UNESCO working group for Cultural Activities is resolving to submit a petition for the general introduction of Esperanto is a specially interesting event of the moment.

But if UNESCO did eventually decide to adopt or recommend Esperanto as an auxiliary universal language, **this would have such grave consequence on the cultural evolution of the world and particularly on cultural relations between East and West** that the problem deserves the special attention of all interested persons and institutions.

On examination of the problem, 3 **noteworthy facts** can be ascertained :

(1) *The idea of a universal language is specifically* occidental. All practical tests bringing it into being have come from the West, the material used came nearly exclusively from Western languages and differed only in the principles of selections and degree of schematization.

(2) The universal word-treasury in Western languages has been collected in year-long studies in special lexicons and these materials constitute an excellent basis for a universal *language, with which at least, to express the spirit in Western* thought. But until now no systematic **collection of universal terminology of Oriental provenance exists** and this would, of course, be indispensable in a future universal language, to express the spirit and ideas of the orient.

(3) Taking Esperanto into special consideration one undeniably establishes that it, no less than its rivals, is also based on Occidental tongues. Its extremely schematic grammatical *rules deform and mutilate* Western international words, which falsifies or Orientals the picture of Western languages without offering in recompense facility of apprehension. If Esperanto progaganda claims that this langnages is specially apt for Orientals, that is a false interpretation of the facts. The assertion is valid only in the sense that Esperanto perhaps helps a certain group of Orientals (Chinese, Japanese) to

understand the structure of Western Language. But when it takes upon itself to express Oriental thoughts and words, Esperanto once again comes up against its rigid rules rendering satisfactory expression impossible. **The adoption of Esperanto as a universal language must therefore indirectly exclude** Oriental culture from international spiritual life.

This situation imposes the following **conclusions:**

(a) It is contrary to the interests of the Orient that UNESCO should approve or recommend Esperanto. All competent persons and institutions in Eastern States should therefore take steps with their respective UNESCO delegations to try to adjorn a precipitate decision on this question. They should ask UNESCO to designate a special commission of experts who should also study the whole question from the Oriental point of view and afterwards establish a report for a future General Conference which would guarantee a just decision for all parts of the world.

(b) As many competent Oriental persons and institutions as possible should study the whole question of a Universal language to that in further the East may also make its voice heard and no longer be absent from such important affairs.

(c) To be able to formulate a serious judgment it is indispensable, first of all, to collect together the necessary materials in Oriental terminology which must be part of a future universal language. This work can only be carried out by the close collaboration of the greatest number of different Eastern culture institutions with competent Western organizations. To give the Orient its right place in the cultural life of the world it is desirable that the greatest possible number of Eastern Institutions should participate in these scientific researches.

St. Gall

April, 25th 1953. Sd./ Kurt. Hamburger-Padrun.

——— o ———

(22)

By **Air Mail.**

From :—

Rajvaidya J. K. Shastri To *Dr. K. H. Klaas*

Gondal. Dated 27 May, 1953.

My dear Brother and Friend,

Since your letter of 15-4-53 I have heard nothing from you. I have written to you since then twice on 28-4-53 and 12-5-53 and on 15-5-53 by AIR MAIL Book Post I have despatched to you the abridged and corrected copy of the English Price-list, a brochure Shri Bhuyaneshwari Pith Development Plan etc. I hope you have received all those. As I have not yet received acknowledgment for any of them I am worried whether they reached the destination. Hope, you are quite well and busy with your activities. Perhaps you may be out of Zurich on lecture tours. I am more worried because we read in newspapers some days back that within a fortnight two aeroplanes carrying mails crashed somewhere near Italy. God knows, but plane accidents have been very common these days.

My friend Vaidya Shri K. B. Gupta recently organised a Free Tooth Camp at New Delhi. He extracted the teeth of 4000 patients. Not a single patient, had any pain after the extraction. This method of teeth-extraction without injection is potent enough to prove the potentiality of Ayurveda in this so called advanced world. Shri Gupta and his pupils demonstrated the method for 20 days before Honourable the Ministers, a number of the Members of Parliament, Doctors, leading congressmen and opulent citizens. Thus this method of Shri

Gupta and his pupils have brought pride, glory and blessings to Ayurveda.

This method of teeth extraction, without injection and without pain, I am confident, is a great source with us to awaken the WEST for the Ayurveda Shastra and bring triumph for it, serving crores of people of those various countries.

Hence, I am of the opinion that before you open Shri Bhuvaneshweri Pith Institute there and start the working as the agent of Rasashala Aushadhashram you under the auspices of Shri Bhuvaneshwari Research Institute may organise Tooth-camps in the chief cities of Europe so as to awaken the masses for Ayurveda and raise the banner of the triumph of Ayurveda in those cities. Thousands of people will take advantage of the camp organised for a week or so in every city and the glory of Ayurveda will reach directly to every house. The programme may also be announced beforehand through newspapers. The masses will thus be educated and led towards Ayurveda and our task of its propagation will be simplified and facilitated.

To give you an idea about the organisation of such Tooth-Camps Shri Gupta will send you a booklet describing the details of his last camp at New Delhi. You can under the auspicies of the city Municipalities and with the sanction of required authorities, organise such Tooth-Camps in various cities of Europe. Having finished the preliminaries, you may write for Shri Gupta who will come there with his 2-3 expert pupils.

To begin with, for the first two days of the programme, free camp may be arranged for the poor people and they should not be charged anything. Thus the people will get confidence in the method. Thereafter reasonable fees may be taken from the patients. It may be nominal as 1-2 Shillings for a tooth. Out of the income 20 to 25 P. C. may be given as present or charity to the local public charitable institutions or so. All

these things may be announced clearly beforehand. Thus millions of people will be relieved of troubles, they will be familiar with Ayurveda, and the burden of the expenses of Shri Gupta and his mission will be minimised to a greater extent and our task will be fulfilled with ease.

Shri Gupta is presently conducting the Tooth camp at old Delhi. From there he is to visit Lucknow (U. P.) where the Government is to organise the Tooth Camp. Thereafter he will proceed to Calcutta for the similar camp under the auspicies of the Bengal Govt. If in the meantime it is decided that he has to go to Europe where all the preliminary arrangements have been done by you, he will cancel his future programmes in India and start for Europe immediately. My daughter Dr. Padma, who has gone to London by now after having finished the studies at Dublin and who now intends to go to America for further studies, will also come to you at Zurich, to join the programmes of Shri Gupta, if at all she is at London by the time your call comes.

Shri Gupta wishes to contact you by correspondence and I have suggested him to do so We have to arrange for his programmes in Europe under the auspicies of Shri Bhavaneshwari Pith Institute. In order to achieve success for our task we shall have to consider the following points :

(1) Expenses of Shri Gupta's visit should not be borne by you alone but they may defrayed in the way shown above.

(2) Shri Gupta may be remunerated and honoured for all his efforts in co-operating us in our task.

(3) People of Europe may, by these marvellous practical demonstrations, be directly introduced to Ayurveda.

(4) Our task of propagating Ayurveda in the WEST may attain success and our future aims of launching on various activities in the field of Ayurved may be facilitated.

You may consider and decide how to begin the task and after that Shri Gupta may be invited there for the purpose.

Wish you and all the members of the family happy. I convey the blessings of Mother Shri Bhuvaneshwari that you may live a very long and healthy life.

Sincerely yours,

श्रीचरणतीर्थ : ॥ आशीर्वादाः ॥ Rjks.

(Rajvaidya J. K. Shastri).

N.B.-Diploma for Shri Upasak Anand is despatched herewith.

——o——

(23)

By Air Mail.

From:—

Rajvaidya J. K. Shastri To, *Dr. K. H. Klaas,*

Gondal. Dated 23rd June, 1953.

My dear learned Brother,

With extreme regret, I reply, so very late, to your kind and valuable letter of 21-5-53, that was received by me on 30-5-53. Hope, you will excuse me for the unusual delay. I was extremely engrossed in the work of editing the Meghadutam, a Sanskrit Poem of Kalidas the great Sanskrit Poet, on the basis of several manuscripts that we have in our Grantha-Bhandar, and hence the terrible delay. The task is almost over and the Book is ready for publication. I have written Sanskrit Commentary of my own on the work. I shall send you a copy of the book when its English edition will be ready. I expect it to be ready within four months. Due to this very reason also my work of preparing articles for the diseases like T. B., Cancer etc., that has been so kindly suggested by you has been suspended and hence for the delay therefore also, I expreses my utmost regret herewith. I feel that you should go on towards our intended aim without waiting for them.

I hope you will have studied by now the volumes of Charak Samhita published by Gulabkunverba Ayurvedic Society, Jamnagar. These volumes were presented to you by me ere long. The very first volume, of that masterly treatise, contains a lot of information about Ayurveda. You will get much to learn therefrom about the place of Ayurveda in the world as many renowned authorities are quoted in support of the view. On the basis of the knowledge contained in that volume, you can well prepare good articles for your readers, Several chapters are reserved therein to describe at

length various diseases. These chapters will be helpful to us on writing on those diseases. What I mean to say bv all these is that our progress should not be hampered in awaiting for the dessertations on T. B. etc. Of course, we shall soon place them before the public, but before that let our march go on towards the destination.

I have read with delight that you are making efforts for opening branches of Shri Bhuvaneshwari Pith Institute at Austria, Viena etc. and the task is nearing completion. I hope you must also have considered at the same time that if they are provided with RASASHALA AUSHADHASHRAM medicines in small quantities, the chance of using them on patients can be had and Ayurveda may directly be made accessible to people at large.

The news, that a grand meeting has been convened at Andernatch, that the historical Town Hall has been put at your disposal and that the great personalities, economists, politicians and spiritualists are to participate in the meeting, has pleased me very much. I have read with delight the good names of all those princes and dukes. I thank you for inviting my message for the meeting. I would like to suggest you this time to make use for the purpose, of my letter of 40 pages that I have written to you ere long, and a resolution like one, as under, may be put before the assembly for consideration and approval.

"This Assembly considers that the ancient Indian Ayurveda and its Rasayanshastra that have initiated the whole world into Medical Science through Greece and. Arabia are of special utility for the welfare of humanity. This is a science potent enough to confer health and happiness on people relieving them from ailments Moral, Mental and Physical. Hence it is the considered opinion of this Assemblage that the spread and practice of Ayurveda in the West i. e. Furope, America and all the countries of the world, are the absolute needs of the day." If a resolution to the effect of the above

sentiments will be approved by this historic meeting, I hope that, it, together with the publication of the reports of the meeting in the newspapers of Europe and America, will help us a lot in our task of propagating Ayurveda in the west.

Do the descendents of the great Kaisar in Germany and those of ruling princes elsewhere in Europe, own hereditary lands, properties, status, etc. for their maintenance? Are their *inherited lands, villages, and other properties recognised* and reserved for them by the Hitler's and subsequent regimes? What are their statuses in the administration of the country? Do they hold key positions in the parliaments of their countries? Are they allowed special privileges in their parliaments on account of their royal descent or have they to contest the popular elections? It is generally known that England, Greece, Belgium, *Holand and certain other European countries have maintained* the Royal dignity and traditions till this day. Excepting those countries, do the princes enjoy high privileges in other European countries? Under the new constitution after Independence in our country, the Rulers willingly put at the disposal of the State all their powers and hereditary rules and have accepted annuities for their maintenance. Seven big rulers of them have *been made Rajpramukhs (Presidents)* of various provinces, but they are ultimately responsible to the parliament.

I have been pleased to learn that you are acquainted with Shri Tarachand Roy *M. A., the Bengali Scholar and* he is to attend the meeting. I have many Bengali friends, but I have no acquaintance with Shri Tarachand Roy, though I have heard his name. With added satisfaction and delight I have noted that Shri Roy is to take with him in Indian uniform, the Indian students of Bonn University. It is also gratifying to learn that the Prince of Andernatch is inviting those worthy guests at a *special dinner in their honour.* Do the Prince, and other royal members referred to by you in this letter belong to German Royal House? What are their annual incomes? Do they depend upon soil or carry on businesses or own factories?

Your sentiments, about the reception of the Hon'ble Dr. Sir Radhakrishnan the Vice-President of our country, have been read with gratefuluess. If he happens to visit Europe during the time of your meeting, he will do attend it and deliver a beautiful, informative and historical address. He is, in short, culture that is India. Presently he is moving into America. On 18th June he was at San Fransisco. Can you not possibly invite him, to attend the meeting, through the Indian Consul of your place? He will certainly accept the invitation, if time permits.

It does'nt seem possible to delegate an Indian Maharaja to the meeting. However I shall try my best in the matter. If any of the Maharajas, known to me, is there at London or touring into Europe, I shall inform him about the meeting and request him to attend the same. In case, the invitation is accepted, I shall inform you, with his address, by telegram to send official invitation to him.

The interesting and valuable article, on "The Universal Language" written by your friend Mr. Kurt Hamburger of St. Gall and so kindly sent to me, is highly appreciated. His sentiments on the subject are really studied and informative. It is right to believe with him that Esperanto Movement does not provide the final solution of the problem.

Nearly two thousand years ago when India dominated the world, Sanskrit, we believe, was the only language of the world, the testimony whereof exists not only in the researches from recent excavations and the studies of archaeologists but also in the various stone, marble and metal inscriptions that are dug out from the earth. Last year only an inscription on gold plate was found out in Indonesia. It is written in Sanskrit and a Sanskrit scholar was specially called from India to decipher the matter on the plate.

In every country of the world there is a good number of Sanskrit scholars to-day and the study of Sanskrit is gaining

increasing interest. We feel that within a few years English will be replaced by Sanskrit in our country. Sanskrit is the language complete in itself and highly cultivated. It is very easy to learn it and a linguist can easily master it. Hence it is the most suitable language, we believe, for attaining the honour of a Universal language. Sanskrit is the mother of almost all the languages of the world. A number of words existing in various world languages still sound and spell similar to Sanskrit words, though deformed to a great extent. For example, see the following instances :—

SANSKRIT	ENGLISH
मातृ Matri	Mother
पितृ Pitri	Father
भ्रातृ *Bhratri*	*Brother*

Hundreds of such words, derived from Sanskrit can be earmarked from any language of the world. Evolution of a new Universal language framing the rules of grammar for that and teaching the same to the people will demand at least a century of efforts and yet, I hope, half the success will be achieved. Sanskrit, on the contrary is quite potent enough to take the place of the Universal Language. A copy of an article of mine on this subject, that was read before a seminar of Sanskrit scholars is sent herewith for your perusal

UNESCO is undoubtedly trying for world peace and unity under the sentiments of Universal Language and the like programmes but it does not tread on the right path. By encouraging Esperanto it will create a mess of Western languages and it won't be able to rise to the status of a Universal Language. It won't be able to tie the world with the chain of peace and unity. Sanskrit has got that potentiality. It is a very easy language. Ambassadors of various countries that come to India are generally impressed by this language and when they return home from their office they generally

have acquired proficiency in Sanskrit. Many of them have uttered in the homelands that Sanskrit is the only language that can tie the people with bonds of brotherhood. Researches of present times declare that Sanskrit exists since millions of years. The store of knowledge in this language is so rich and extensive, I, India, even to-day owns 10 lacs of manuscripts written in Sanskrit, and on paper or parchment, thousands of years ago, on various subjects of importance and interest such as philosophy, religion, medicine, astrology, sciences, like aeronautics and innumerable others. This institution as you know also owns some 18000 mss. written thousands of years ago. Thus looking through unbiassed view at the richness, easiness, and antiquity of the language Sanskrit is the most suitable one for the Universal Language. I don't write this with a partiality for the language but these are my settled sentiments being the result of my experience with research work in the language, of my discussions with various people of the world on various scriptures and of my efforts, in the field, extending over half a century. Thus UNESCO must consider to make Sanskrit the Universal Language, if at all world peace and brotherhood are the aims to be attained.

Incidentally, may I request you to inform me what happened to the old manuscript, written on parchment and hundreds of years of ago, that I have sent to you by sea-mail some months back? I am worried about it because I have not heard about its receipt in your subsequent letters so far.

I have written to Dr. Gupta to write to you directly and he informs me that he has addressed a letter to you.

I convey the blessings of Divine Mother Shri Bhuvaneshwari to you all.

Sincerely yours,

श्रीचरणतीर्थः ॥ आशीर्वादाः ॥ Rjks.

(Rajvaidya J. K. Shastri).

P. S.–I request you to send me a photo copy of yourself and if possible of your family, for my picture gallery. Thank you in anticipation.

You know my daughter Dr. Padma has gone to Dublin for medical studies. She is presently at London (Address: Dr. Padmavati J Vaidya, 2 Rosslyn Hill, London, N. W. 3). I have informed her to let you know urgently if any of my acquainted Maharajas is there at London and is willing to accept the invitation to attend the meeting at Andernatch. She will write to you in the matter at an early date.



SANSKRIT AS INTERLINGUA

The present day needs of the people, the change in times and the modern trend of events combine to make an International language an absolute necessity The world to-day has about three thousand different dialects with three hundred as main or principal, but none of them can fill in the place of an International language, complete in itself and composed or synthetic in all aspects.

Some of the languages like the Hindi, the English and the French may be so widely used, known and developed as to be taken up as International Languages, but practical and moral reasons bar the way. A language of unanimous international acceptance must be natural and a Mother of all languages, so that every people can practically bear the same uniform relation to it. It must be inherently good in its fundamental principles and must have a uniform regular grammar.

The need for such an International Language has been advocated in the past by Peano, Pirro, Lott, Rosenberger, Holmes, De Wathl, Molenaar, Michaux, Weishart, Jesperson and others but with no concrete result. In this age of rapid evolution and scientific progress, linguistic barriers are indeed not so impeding, yet to bring the people of the world closer, to make them understand one another better, to add to their

stock of knowledge in the domain of culture, philosophy, spiritualism, social relations etc.; and to achieve the common good of Peace Universal, the need to have an Interlingua is, what I think, most felt to-day.

In my view, Sanskrit is the only, the most wonderful and charming language for universal acceptance. It is a language perfect in itself, precise and exhaustive in its grammar and so vast, rich and ennobling in its literature.

Scholars and savants from many places of the world have acknowledged that their own mother languages are derived from Sanskrit. Researches too have proved that almost all the languages of the world have their origin, directly or indirectly, in Sanskrit. 360 millions of people in India use about 300 different languages, yet the origin of all of them lies in Sanskrit.

Vedas, Vedangas, Upanishads, Jyotish, Ayurveda, Shilpa, Vayuyaan (Aeronautics), Grammar, Poetetics, Lexicography, Rituals, History, Puranas, books on Politics like the Shukra Niti and Panch Tantra, on Economics like the Chanakya's Artha Shastra, Music, dramaturgy, Mantra, Philosophy, Arts and Industries are some of the component elements of Sanskrit literature vast, elaborate and enriching. Thousands of manuscripts on these subjects are lying scattered in different places and libraries in India and elsewhere. If all these Sanskrit mss. be collected in one place, collated and researched, I may say that such things can be brought to light as will surprise and benefit the world, establishing peace, unity and fraternity.

Sanskrit is the only language to acheive unity among the people of the world. It brings together 360 millions of people of our country with various castes and creeds. It has been glorified as the language of the gods above, which is verily true. Sanskrit is naturally so forceful as to raise a man using it high and ennobling. The entire population of India can be classified under four Varnas and Ashramas, every member of

which possesses to a more or less extent some philosophical knowledge as will contribute to his spiritual well-being in this world and the other. Despite our dialectal differences, we the Indians as a whole have a common platform and a common language-Sanskrit-for social, spiritual, philosophical, moral cultural and practical uplift in life. This is due to Sanskrit. The philosophical discussion between Lord Shree Krishna and Arjun constitutes to-day the best land-mark in the domain of metaphysics. Their Bhagvad Gita, gospel to all in critical and other junctures of Life, is read and respected throughout the world. It is because they were the profound scholars of Sanskrit. Scriptures go to show that in those days, there existed other Prakrit languages, but the general language for the court, the people and practical affairs was Sanskrit. If the Sanskrit language thus foster unity among the Indians, it is natural to expect that given sincere support and co-operation, it would not be ere long when Sanskrit can be the language universal, promoting peace and fraternity everywhere.

Words of some languages in the world are written in one way but pronounced in another. Again, one language of one country is spoken by the people of other countries with different accents. Languages there are, which are written in one script but their words, pronunciations and meanings are quite different from those of other languages written in the same script. Viewed from this point, Sanskrit is a complete and most exact language. The words of any other language can be exactly and distinctly written and spoken in Sanskrit without the least ambiguity. It is a language which fits in best and remains identically the same in speaking and writing. As such, it is the only language that can help in establishing the close contact among the nations of the world and in the propagation of knowledge and culture.

To give a concrete instance, I write below one paragraph of this letter in Devanagari Script. The words are all English; the script is Devanagari. If this paragraph is written in English,

the people knowing English will read it in one way; while the the French, the Germans, the Italians or other nations using the same script will read the same paragraph in a different way with varied accents and pronunciations, But if the same is written in Devanagari Script, all nations of the world knowing Sanskrit will read it and pronounce its words in exactly the same way.

Sanskrit Language may be difficult to master. It only remains so, as long as one does not attempt to master it. A conscientious endeavour to know or study that language will not only remove all obstacles but will afford great delight.

संस्कृत लेंग्वेज मे बी डिफिकल्ट टु मास्टर. इट ओन्ली रिमेइन्स सो, एज लोंग एज वन डज नोट एटेम्प्ट टु मास्टर इट. कोन्सिएन्शियस एन्डेवर टु नो ओर स्टडी धेट लेन्वेज विल नोट ओन्ली रीमुव ओल ओब्स्टेकल्स बट एफोर्ड ग्रेट डिलाइट.

How surprising and charming it is, when we hear lads of 15 and 16 years in our country speaking fluently in Sanskrit, though their regional languages may be quite different.

The glory, richness and vastness of the Sanskrit language were made known to the world, when an encyclopaedic lexicon of the Sanskrit language was published at St. Petersburg in Russia some years ago. It is my considered opinion that if the Ramayana, the Mahabharat, the Bhagvad Gita, the Upanishads and Sanskrit books on Indian Philosophy, its Maha Kavyas and Natakas be translated into principal languages of the world and circulated among the people for reading, their mentality will be greatly reformed and peace, tranquillity and fraternity will reign supreme everywhere. Archaelogical excavations and stone plates found in America, Java, Fiji and elsewhere have revealed that hundreds of years ago Sanskrit was the only international language.

I cite below the testimony of one from among the many foreign scholars, who wish to popularise Sanskrit as

international languages :

"We are fully with you upon the necessity to favour and foster a most widely spread study and knowledge of Sanskrit. However, given the trend of modern times, most of its works should be translated to be made known in the world. And what best than to translate them in a World Language a kind of **modern Sanskrit**, which could do it most faithfully.

Sd./.....

General Secretary of the Association,
Eclectica Universal, Mexico."

Hon'ble Dr. Shri Kailasnath Katju and other Sanskrit scholars in our country too, have since long expressed their desire to reinstate Sanskrit in its former pristine glory. To conclude, let us pray that support and co-operation to fulfil our long cherished goal will now be forthcoming from all quarters.

Gondal, श्रीचरणतीर्थ : ॥ आशीर्वादा : ॥ *Rjks.*
25th April, 1951. (Rajvaidya) J. K. Shastri)

—o—

From :— (24)

Dr. K. H. Klaas. **To** *Rajvaidya J. K. Shastri.*

Zurich, Dated 24th July, 1953.

My dear Brother,

In this moment I get the postcard of your secretary and with pleasure I am sending enclosed a photo of mine. Unfortunately I have only in the moment this little photo, other photos being in preparation in Germany especially for the purpose of the press, but it is possible that these other photos are ready only in some weeks and I could not let you wait so long for them. So I hope that the enclosed little photo will be right enough. Your idea for publishing the second book for "Letters on Ayurveda" is an excellent one.

By the changing of our address and other works I have only the possibility to write to you in the next days with all details. In the meantime we have also installed a centre for Ayurveda as a branch of Gondal Bhuvaneshwari Pith Institute in Italy and I hope it will be a great success. All details about it in my next letter. I am very enthusiastic about your books of the Divine Mother Bhuvaneshwri

To-day I received a letter of your daughter from London. I am very sorry that the project of your daughter to come to Switzerland can't be realised now. I will write to your daughter also in the next days.

Perhaps you could be so kind to send me some medicines especially Aphrodisiac and Tonic. The medicines which you have sent have a very excellent success here, especially also Purna Chandrodaya. I am sure we will have a great success for the Ayurveda products.

Please to excuse the many orthographical errors in my lettter, being in the moment without any help for English correspondence, being here the time of holidays and I am anxious to write to you as soon as possible.

With all my good wishes for you and your family and your work, I am, my dear learned Brother,

Yours faithfully,

(Dr. Dr. K. H. Klaas)

(25)

From :—

Dr. K. H. Klaas To *Rajvaidya J. K. Shastri*

Zurich, Dated 10th August 1953.

My dear learned Brother,

Please excuse my relative long silence, which has a reason. Our secretary has embezzled considerable amounts of money and especially so in June 1953. He has been arrested by the police on 8th July. Nevertheless we don't think to have the money returned. All this not only brought us confusion, but also a heavy and feelable loss of money. To counteract this loss I had to sacrifice privately and have been forced to considerable savings in all regards, so also a new and cheaper office (*which on the other hand has the advantage to be more* in the centre of town). Naturally all these events caused the delay in my works and correspondance.

Let me thank you for your kind letter of 27th May, which crossed mine of 21st May. I also received Vaidya Shri K. B. Gupta's letter of May 28, as well yours of 23rd June and the "*Shri Bhuvaneshwari Installation Ceremony*". As you probably have seen your post card of 23rd July has been answered with my registered letter of July 24. Again many thanks for your letters and your documentations.

My particular interest has been on the method of teeth extraction without injection and pain. I don't consider it possible to introduce such a method in Europe and this especially before a large crowd. You see European doctors aren't interested at all to introduce such a method which would cut down the profits of chemical and financial trusts. However we could at least try to demonstrate *before a small group of willing* dentists who on their turn would have to see that no articles should appear in the press (which as you know is largely

controlled by the chemical and financial industry). There is, however, a possibility to mention the good results of Shri Gupta in India in our own small periodicals and those of sympathetical movements (vegetarians, life-reformers). It also might be possible to have it demonstrated at the forthcoming meeting "Congress of Ideals" in Germany. The meeting will be in May/June 1954 and I have been asked to speak there. I could enlarge on Ayurveda and in this connection also mention Shri Gupta's method, where he possibly could also demonstrate. But still doctors could prevent this. However, I will investigate in the meantime and let you and Shri Gupta know how the situation is. Shri Gupta will be informed accordingly by a separate letter.

To arouse interest for Ayurveda in Europe I still think it to be best to go over the Gondal Bhuvaneshwari Pith Institute. If some good results by Ayurveda are going to be known it will automatically spread and more and more people will get interested in Ayurveda.

You are quite right in saying that we should not wait with the publication until all particulars on cancer-healing etc. are known, but bring out a principal declaration. We therefore plan to bring out the next periodical "Eurasia" as a double one with only theme Ayurveda. In addition we bring in this publication an editorial on the Divine Mother Bhuvaneshwari, the Gondal Bhuvaneshwari Pith Institute and the Free Tooth Camp, New Delhi, as well as on you and your life-work. However, the publication will be delayed by the unpleasant occurance of our secretary. Nevertheless I hope to be able to solve the financial question early enough to let the publication come out.

I have worked through the volumes of Charak Samhita, which rendered me invaluable service, and rendered me also the possibility to enter more profoundly into the matter of Ayurveda. Particularly the first volume will assist us greatly

in bringing out the intended publication. In this connection I'd like to ask you: You wrote me that you will let me have the volumes of Charak Samhita as a gift, for which I am thanking you sincerely. In the meantime, however, I received an invoice by the Ayurveda Society. Please let me know whether the misunderstanding lies with me or with them?

In spite of the heavy commitments during the recent weeks I have intensified my efforts to establish the principals of the Gondal Bhuvaneshwari Pith Institute in Europe. Besides the already mentioned centre for Austria in Vienna, I have achieved the following:

1. In Italy (in the neighbourhood of Bolzano) I established a centre of the Gondal Bhuvaneshwari Pith Institute. One of our longtime Italian members is its manager. He plans to promote Ayurveda; whilst the advertising material will be drawn up by me, he will take over the costs and give the promoting most of his time. For this reason I would like to make out a price-list (in Italian) for the most suitable Ayurveda preparations and this along the lines you once indicated. Once these prematory works have been concluded and the advertising in Italy starts, this centre, to ought to have a certain stock, as it is too complicated to order each single medicament in India. Therefore I would be very grateful to you if you could tell me whether you'd be prepared to compose such a stock and when it could be delivered to Italy. Technically I presume it to be the best if the manager makes monthly reports, with the respective payments and stock orders.

2. An exactly similar arrangement could be made here in Switzerland. Its manager has agreed to distribute adverti-sing material, drawn up by me, in german and french language. Here too a pricelist and a corresponding stock in medicaments ought to be available. Please be good enough to inform when this can be ready for despatch. The technical arrangements can be the same as with Italy.

There is just one internal "must" in Switzerland and that is that the Swiss centre has to be in the Canton of Appenzell where the law is laxer for sending out medical preparation and where doctors can't interfere. My office would in all these cases merely act as European centre. This has also the advantage that I am free for my other work, particularly for the publications etc. Sincerely hope that you will agree with these arrangements.

The articles on the Divine Mother made a very great impression on me. I can see from them that the Divine Mother once also ruled in Europe, only that her name was then different. It seems to me that her name was Divine Mother Freya, the goddess with the cat-team. It was the mother goddess of the old German religion, which is in common with the Indo-german culture-circle. I think, if we could again procede from thereon new, elementary foundation could be crystallized between India and Europe. To make such a connection under the leadership of the Divine Mother Bhuvaneshwari-Freya seems to me the noble task of the Gondal Bhuvaneshwari Pith Institute. Just as the service of the Divine Mother Bhuvaneshwari twice brought freedom from slavery to India, the re-entrance of the Divine Mother in Europe might bring freedom to us from the same salveholders to which India was subjected until recently. Besides the great slavation to the Nations, he can also bring the gift of Ayurveda. In this manner I will keep the advertising material of the Gondal Bhuvaneshwari Pith Institute and would like to ask you, my dear friend to let me have possible further tips.

Our planned meeting will take place perhaps during September in Andernach on which I will inform you later on. My collaborators and myself are of the opinion to postpone this meeting somewhat in order to offer something real good instead of having to accept possible deficiencies. Your letter will be read on this occasion.

The position of the different princes in Europe is variable England, Holland, Belgim, Sweden, Norway. Danmark and and Greece have still their kings. In Germany, Austria, Italy, Russia etc. had to abandon their thrones, mostly since 1918. Partly they still could keep their private fortune. After the second world war the Hohenzollern of Germany, lost their biggest part, because most of it is in Russian controlled territory. The position these princes have is particularly dependent on their personal influence. After the death of Emperor William II, his eldest son, with whom I was very friendly, had still quite some power because great parts of the population liked him very much Inspite of no official power, he still represented strong spiritual one, even feared by Hitler. After his death, his eldest son, Prince Louis Ferdinand of Prussia has by far no such power anymore, which might lay in his friendship to America and England. The over 80 year old Crown prince of Bavaria, even though not reigning is inofficially a great power, because he is a strong catholic and has behind him the Catholic Church. France too is a Republic. The righteous king would be Prince Louis de Bourbon, Duke of Normandy (Senator of the CC) who is not living in France but in the Netherlands and has relatively little influence on politics. In the old time in Germany the situation was very alike that of India as it was put together of different states like India. Such as Prussia, Bavaria, Saxon, Wurttemberg etc. etc. which all were headed by sovereign princes. Head of all these states was the Emper r of Germany, who at the same time was King of Prussia, the biggest state of the land

Your details on Sanskrit were very interesting and valuable. I will write more about it in my next letter. I also received the old manuscripts and I think I must have overlooked to acknowledge their receipt and to thank you for them. Although there is a demand for them, it is quite difficult to find buyers. We will not cease our efforts to find such collectors and as soon as I have news on this matter I will inform you.

And now, dear friend, I have a few favours to ask:

(a) In a few cases I tried some rejuvenating healing cases with Ayurveda and medicaments of my own, which showed excellent results. The patient, for whom you sent some medicaments, is to-day, after 4 months of treatment, 15-20 years younger and this not only externally but also with regard to his spiritual faculties, his memory, sexual power etc. etc. I now have three more cases, if you could send me, after your own judgement, some more suitable medicaments, I would be extremely grateful. It would also help me to prove and put through the value of Ayurveda.

(b) For a short time a 13 year old girl in Berlin is my patient. The diagnosis of the doctors is on tuberculosis. In reality tuberculosis in the beginning is indicated, but in my proper analysis it is not the real reason but only the cause. The real reason is physical and lies in the indisposition of the blood and the bones, which results in a tuberculosis. The doctors, always treating tuberculosis, never achieved anything permanent, as they did not grasp the cause. Would you have some medicine for this case and could you let me have it as soon as possible? Her father is the leader of our work in Canada. Should therefore his daughter be saved by Ayurveda, it would induce him to advertise this means over there. By the way this particular medicine has nothing to do with the stock orders for Italy and Switzerland, but is entirely separate as it deals of my personal patient.

(c) Could you see your way to let me have the printing block of the (your) Sanskrit letter heading of "Shri Bhuvaneshwari Pith", in order for us to use it on our own letters of the local Gondal Bhuvaneshwari Pith Institute? I think it would be too difficult to make one over here.

(d) One of our members asked me whether: Ekaggata (which I translated with 'sole-summit") is similar to Ekagrata (=sole target)? Please have me informed.

On the receipt of your postcard of July 23rd, I just had the little passport picture, which I immediately sent to you. For your picture gallery I'd like to let you have a bigger one, which is in preparation. I am not married and have no family. This particularly too because I think family ties would hamper me too much in my task and in the performance of my duty.

It was a great pity that your daughter could not visit me but I sincerely hope it will be possible on her return from the U. S. A. to India.

I would be very glad indeed, if I could erect a temple in Europe for the Divine Mother Bhuvaneshwari. May be in one of the old, holy groves, where a statue of Divine Mother Freya stood.

I always will be glad to hear from you. For to-day I am sending you, my dear friend, all my best wishes.

Very sincerely yours,

(Dr. Dr. K. H. KLASS)

(26)

From :—

Rajvaidya J. K. Shastri To Dr. K. H. Klaas.

Gondal, Dated 2nd September, 1953.

My dear learned Brother,

Your valuable letters of 24th July and 10th August have been duly received. The little picture that you have so kindly dispatched has also been received. Pray, accept my sincere thanks for all of them. I have been just free from the heavy work of editing the " Vyas Panchangam "-our annual almanac, containing the Forecast for the World, in Gujarati. Hence the delay in replying for which I beg your excuse.

I am much grieved to read about the embezzlement of money by your secretary and consequent troubles you have been put into these days. Such frauds, deceits and dishonesty are the order of the day in this age of crass materialism. Such are the rewards of faith, and sympathy ! Extreme reliance on workers bring such results. Accounts should be checked and audited time and again to avoid such mishaps. Otherwise, even the most honest, confident and loyal employees are inevitably enticed for corruption. We have also had many such experiences in the past. Don't we grow wiser by experiences ? That you had to make personal sacrifices, you had to change your office and you have been involved into a lot of troubles, have been read with utmost grief A public worker in a wide field has to face such obstacles at every step and the honest man who works for the good of the masses has also to make many personal sacrifices. We naturally feel dejected when such incidents happen but we have to view them philosophically, as whatever, is destined to happen can seldom be avoided. Forgive and forget is the

law of solace. Thus, my friend, I have also incurred the casual losses of thousands of sterlings and taken no legal steps against the culprits who however have never escaped to suffer the results of their own dishonesty as the Divine *Mother* always punishes the sinners. Any way, take heart, my friend and go on with your noble pursuits. Work will have its own reward; that is the eternal law.

2. "Letters on Ayurveda–Book II" is now about to be published. It will contain about 175 pages. It covers entirely the correspondence between us. Your photo will be printed and inserted in the book to-gether with certain other photos. Thus the book will be double the size of "Letters on Ayurveda Book-I". As soon as it will be ready, I shall send you one copy by Air-Book-Post. My secretary has approached you by a P. C. for an exhaustive list of the honours, titles, degrees and diplomas earned by you. Please send them soon so that they can be utilised earlier for the print. Had you sent me the copies of your addresses on Ayurveda at various meetings I would have gladly inserted them in the present volume. However do make it a point to dispatch them still for the subsequent volume. Glad to note that you have received the letter of 26th May from Dr. Gupta. He did send me then a copy of the same for perusal.

3. I am one with you in the method by which you intend to work in the case of Tooth-Camps of Dr. Gupta. The Ayurvedic method of tooth-extraction without injection and without the least pain, is really unique in these days of "injections at every step". It is a self-evident fact that this method is a boon to humanity in as much as it is strictly scientific, true and divine. Dr. Gupta and his pupils earn the blessings of a multitude of sufferers by arranging tooth-camps every year. You well know by now that recently at New Delhi he demonstrated the method before Hon'ble the ministers, a number of reputed parliamentarians, 200 renowned dentists and practitioners and a big assembly of spectators. Leading

scientists and research workers, journalists Indian and foreign and a number of congressmen were wonder-struck to visualise the method. A section of professional dentists naturally raise a voice against the demonstration thinking the method a direct deadly blow to their profession. However the most liberal, generous and sympathetic among the dentists and practitioners, leading Hon'ble the Ministers and reputed opulent citizens honoured Dr. Gupta and his pupils very warmly, sincerely and enthusiastically, for the unique demonstration with apt addresses, gifts and rewards. Once the method is demonstrated before the Europeans and once it is made known to the masses there in several cities together with a wide publicity through press, it will create such a charm and fascination that every one will accord a warm welcome to it and none will oppose. Thus the victory of Ayurveda will be made well manifest. Besides the method of tooth extraction without pain, other Ayurvedic methods and cures will also be speedily propagated. It is better to believe with you to begin the task by demonstrating the tooth-method before a group of dentists. It matters not if small periodicals review it in the beginning but once begun all the big periodicals will be tempted to review the same. Press representatives may be invited to witness it. I am quite confident that this method will secure the enthusiastic support of all free-minded, liberal Europeans.

4. I have noted with delight that you have been invited to address the meeting of "The Congress of Ideals" scheduled to assemble in May / June 19.4. I am sure you will make the assemblage spell-bound by your discourse on Ayurveda. It is glad to note also that you wish to refer to the mission of Dr. Gupta, at the occassion during your speech. Your idea that a demonstration of the tooth-method may be organised on this occassion is laudable. Dr. Gupta will miraculously show the method to thousands of people and deliver a wonderful speech on Ayurveda and its methods in fluent English. Adequate arrangements be made, one or two best scholars of Ayurveda

may also be deputed with him. These scholars will also deliver a best series of lectures in English, explain to people the marvels of Ayurveda, make the western people, degenerated physically and materially, inclined towards this great science of common men, teach them to utilise for the purpose of their health the natural vegetation available on the outskirts of their own residents and place before them the cheapest and the most useful medical science. Thus if our efforts like these will be prolonged and the finances in the project be met with, within a few years we shall make Ayurveda within the reach of every house in the West. Thus our Institutions will share the merit of making the Westerners immune from diseases and from the economic heavy strain under the pressure of Allopathy.

5. Your idea of following the Gondal Bhuvaneshwari Pith Institute Plan in the task of propagating Ayurveda is quite proper. By that we shall show the people the marvellous effects of Ayurvedic drugs and through it our task for Ayurveda propagation will be facilitated.

6. Besides curing the pertinent and incurable diseases by Ayurvedic medicines we shall also disseminate Ayurvedic knowledge through periodicals and articles on various subjects. Treatment according to Ayurvedic methods will receive our urgent attention. Hence I opine that the most needful and patent Ayurvedic drugs must reach there very soon to begin the task earlier. I extend my compliments for your plan to make the forthcoming issue of "Eurasia" just like a special issue for Ayurveda giving therein details about the Great Science, about our proposed efforts, about the Ayurvedic Dentistry and about my life and mission. I thank you very much for the last item. It must be in German language, hence very little useful to us. Moreover it is an impossibility to get the whole publication translated into English. But we would positively like to preserve in our library a copy of that most instructive and informative magazine making the gateway of Ayurvedic lore open for the western people initiating them with the wisdom of the Glorious East.

7. You will be delighted to learn that we are also going to publish very shorty a periodical "Ayurveda Rahasya" in three principal languages viz. English, Hindi and Gujarati. It will contain valuable articles on Ayurveda and will be very useful to our western institutions also.

8. Your views about the Charak Samhita have been noted. Yes, I did promise to present the volumes to you but in the meantime, I surmise that you placed the order directly with them and they sent the volumes directly to you. Thereafter I forgot all about them and the trouble arose. Now, if you haven't paid the dues to them send the voucher to me here and I shall pay up the accounts. Had you informed me while placing the order I would have managed to clear the accounts there and then. The Gulabkunvarba Ayurvedic Society never sends the Charak Samhita as present to anyone and for the friends of mine to whom it is sent I have always paid the price. Hence, please send the voucher to me instantly and excuse me for forgetting to fulfil the pr mise.

9. I am pleased to learn that you have opened the branches of the Gondal Bhuvaneshwari Pith Institute at Viena in Austria and near Bolzano at Italy. That the principal centre will be Zurich, is also known. I feel after due deliberation that to open a number of centres simultaneously will demand a considerable amount of labour and capital on your part. Moreover the modern political and economic trends of Europe will also have to be considered. For example, Italy, these days, is so much under the economic strain that there is general inflation in the country. Of course, the repressive policy of U. N. O. is responsible for making the country a pauper. Under the circumstances the rates of exchange will be exorbitant. A British sterling or an American Dollar would cost thousands of Lires. Big European countries and America have not yet forgotten the enmity of the last War and they spare no means to pauperise Italy and Germany. Consequently the people have been morally degenerated and deteriorated.

Dishonesty, looting and plundering are rife in those countries. I have known all these things through my Italian and German friends as well as from Indian tourist friends who have visited the countries. Hence in the interest of the Gondal Bhuvaneshwari Pith Institute I am inclined to advise you to be very steady, cautious and careful before you launch upon a very big adventure at one stride. May be that the Indian main centre or the Rasashala Aushadhashram, may not be directly responsible at all for the economic undertakings of the European centres or American centres (if we extend our activities in the continent in future), yet however, to avoid all indirect hindrances in future dealings with the principal centre at Gondal, and in the task of propagating Ayurvedic medicines and curing through Ayurvedic methods, I am led to put the above sentiments boldly before you. It is good that the Italian organiser is the old and reliable member of your institute and is ready to work according to the plans drawn up by you, and at his own expenses, but it is worth-while to consider here that the secretary who betrayed you recenty must also be a good and reliable man at the beginning. We are, many often at a loss, in this age, to trust persons when such incide ts happen. Hence I don't think it proper to put absolute faith in anybody simply because of his old amenable associations. Is the Italian friend a moneyed man? Would he not require to struggle for the amenities of his life? Is he a saintly being that he is out to serve Ayurveda through sheer love? Is he familiar with Ayurveda? Have you received any security from him that he may not entangle you in economic ills? Such pros and cons, I hope, must be deliberated before any venture.

10. For every country and every individual you will have to think in the above light before entrusting the work. Spirit of sheer service and purely philanthropic attitude are few and far between in the present age. After the stern test as shown above you will have to keep a piercing watchful eye over them to avoid all economic suffering in the proj ct. Don t allow any organiser in any country to advertise in his individual

capacity to avoid exploitation of your sole and strenuous efforts as well as the good will of the Principal Centre. We have to learn a lesson from the cases like those of your secretary and keep a stern eye on every minute routine details to save ourselves from the great loss in future. Any attempt at dishonesty, mismanagement and misappropriation will have to be dealt with very severely. For example, the Postal employees are generally active, alert and honest everyhere and they discharge their duties very efficiently. Yet every one from a clerk to a big officer in the department is watched over very vigilantly by the authorities for the smooth and honest running of the department. We have to learn and emulate a lot from such organisations for our task.

11. I am, hence of the opinion that instead of being led by enthusiasm to open a number of branches at a time, we may, in the beginning open one centre and be settled. Let us take experience for 2-4-6 months and when the centre becomes self-supporting we shall consider for another. In the meantime we shall learn many things as regards the labour, capital, difficulties, hindrances, facilities, and a lot of other things and the accumulated experience will be very valuable for our further tasks. We would be able to well estimate as to how much capital must be employed for one centre, how many things would be required for propaganda work, in what way should we advertise efficiently, in what way would the newspapers be helpful to us in our project and many other things. It is my advice, hence that you may at the outset concentrate your efforts for the Zurich centre only and utilise your zeal, energy, enthusiasm, time and money to consolidate the centre. You will be able to work from there even about spread of Ayurvedic drugs all over Europe and make people immune from diseases. Never mind if you take even a year or so to settle down completely. But having placed the Zurich centre on sound footing it would be easy for you to multiply the efforts for subsequent centres. Let us postpone the opening of centres at Viena or Italy for the time being to make the

Zurich centre fulfledged in all respects. The income and rich experience derived from the efforts there may be well utilised afterwards for further future activities. Well, my dear friend, these are my personal sentiments and I don't wish to impose them upon you and disappoint or disspirit your goodself and your collaborators. I don't like at the same time to deter you in the decisions taken by you and your friends. If you and the friends are quite confident of the unhampered accomplishment of success in the undertaking, if you are sure to secure the help of faithful and trustworthy assistants and if you are conscious of the finances required for the extensive activities and undertake to employ a big capital, you are all quite at liberty to begin the work according to your choice. Rest assured that blessings of Divine Mother and the best regards of myself always go with you all in whatever you all undertake to do. My experience of 45 years as the organiser of my institutes, my dream to materialise our future plans and my duties as a friend and well wisher prompt and inspire me to put this much before you, though it may seem elongated, elaborate or exaggerated. You need not be nervous or disappointed in the work. You may bravely go on in the manner you think the best under the circumstances. My guidance in above words should never indeed be a stumbling block in your attempts.

12. Before we can dispatch Rasashala Aushadhashram medicines to you, you will have to advise us, how to secure permit if necessary of the Government of your place for their import. The law being laxer at Zurich, as you say, the work will be very easily begun there. The following points may be well explained :—

1. What are the existing laws in your country for the import of Ayurvedic drugs of India?
2. Is it necessary to take necessary permits from the Bank or the Custom department prior to the import? If so the required preliminaries must be so efficiently

executed as to secure instant and unimpeded deliveries of the parcels sent from here. The postal, custom and export-import departments may be consulted and the position be made distinctly clear.

3. What are the custom rules? What percentage they demand on bills?
4. What articles are prohibited from import?
5. How can you send money to cover the dues of the bills and in what way?

Please settle all the above and other necessary affairs and place the order with us. We can dispatch them very promptly.

13. What have you planned for the capital that will be required in ordering medicines from here? you will require the capital to cover :—

1. The actual prices of Ayurvedic medicines sent from here.
2. The advertisement expenses.
3. The establishment expenses. (Rent of the shop, remuneration of employees, furniture etc.).

Thus the problem of finances being the first and foremost it is better to begin with the Zurich centre with a limited capital. The expenses of 3-4 centres at a time would rise abnormally high and be difficult to cope with. However, if the necessary capital and trustworthy workers are there ready at hand the work may be begun on a grand scale according to the plan. Be not discouraged, my friend. We don't meet absolutely on business ground but we have to consider the business points too. Rest assured, maximum concessions and facilities will be warmly accorded to you from our part as the spread of Ayurveda and spiritualism blended with humanitarian spirit is the target of our activities.

14. The Rasashala Aushadhashram is competent enough to supply all the medicines, in any quantity, as shown in the English catalogue. We always keep these medicines ready in big quantities and hence we can dispatch the orders earliest by post or steamer as desired within four days of their receipt. Hence. why monthly stocks only? Any amount of orders will be instantly attended. It may be worth a lakh of rupees–that is eight thousand stearlings even.

15. Out of the 1500-2000 medicines enlisted in our catalogue, to my opinion, 150–200 of them are of daily domestic utility to every family. Practitioners can well use them on ordinary ailments. Hence to begin with, those 150-200 medicines must be there in your stock. For that much stock you may have to advancé about Rs. 5000/– or 450 sterlings or 1000 American Dollars to the Rasashala Aushadhashram. Then only we can ask for the required export P. P. forms from the Government according to the export regulations of our country, as I have referred to you in one of my former letters. There are two methods of consigning goods to foreign countries.

1. Advance money to be received by a Bank Draft, cheque, British Postal Order or money order from the customer. The same have to be produced before the Bank here to secure the P. P. forms demanded for the passage of the parcels.

2 The bills of the parcels despatched may be sent to the reputed Bank of your place where the payments may be made to get the parcels released.

There is however a third method but that is useless for big consignments. We can send you free samples of medicines in very small quantities, In this case also P. P. forms are necessary. Thus we are not allowed as per rules to send the parcels solely on credit and can neither receive them without payment. Every time the parcel is sent we have to follow the above procedure.

16. Orders placed by you by air-mail may be received by us within a week. It may be dispatched from here within four days, Parcels would reach the destination by steamer with 25-30 days. Thus you can satisfy the customer in about 40-50 days, from the day of the advice of his order. Business cannot be done in this way. Hence the necessity of a considerable stock there before the actual start. This way any patient can be immediately attended. If the stock is there, and even if you require to ask our advice for the prescription for particular patients, the same can be instantly replied so as to enable you to serve the patient at the most within a week or two. Your stock must contain almost all the medicines of ordinary daily utility.

17. How delightful it was to read about your meritorious sentiments about Divine Mother Shri Bhuvaneshwari ! Yes, the Mother is Universal and She did rule over Europe with the name Freya-which is the distorted pronunciation of the Sanskrit word Priya. This is one of HER names among the thousands which we daily recite at our prayers. Many such Sanskrit words have changed forms with the change of time. For example see :—

Sanskrit.	*English.*
Matri	Mother
Bhratri	Brother
Duhita	Daughter
Pitri	Father

Sanskrit is the mother of almost all languages. So Priya became Freya in the course of time. She is eternal and ever rules the whole Universe ; what to talk of Europe only ! Our efforts for the spread of Ayurveda in Europe through Ayurvedic drugs, tooth-camps etc. will always be supplemented with the dissemination of the Glory of Divine Mother Shri Bhuvaneshwari.

Gondal Bhuvaneshwari Pith Institute will render the most useful service in the task and in future according to your noble ambition a gorgeous temple of the Divine Mother may also be erected at the holy place mentioned by you. Swami Vivekanandji did establish centres for Veda and Vedant Dharma and erected temples of Shri Shankara at America. In the like manners if we can install, in Europe, Shri Bhuvaneshwari Devi, according to Vedic rites enjoyed on by the scriptures, the glorious result will be, that the Europe will sigh a spiritual relief from the ordeal from which it is passing presently, the war and power mentality of the people will make way for peace, brotherhood and humanity, slavery will vanish with the creation of the feelings that all that be are the children of the omnipresent, the omniscient and the omnipotent-Divine Mother.

18. Pleased to read about the meeting at Andernatch. You may please report about it when it would take place

19. Thank you very much for conveying the interesting reading on the position of princes and rulers in Europe. The nobility, magnanimity and generosity that are witnessed in the smallest royal family are utterly absent in the Presidents, premiers and ministers of democracy. The rulers love their subjects as their children. They have the family ties with the ruled. They are moved with pity when they find their people in distress. All these virtues will never be found in presidents pining for power and popularity and presiding the post for a period of five years. Look at the recent trends in Iran. The people threw the Premier away and re-instated the king with love, loyalty and devotion. Does not the coronation ceremony of Queen Elizabeth of England remind us of the throne of rulers in hearts of people ? Are we not reminded that soverignity is next to Divinity ? Re-instation of Rulers is the only way before the world to secure lasting peace and happiness In India too, despite democracy, the tide of popular love towards their rulers has never ebbed.

20. The manuscript on birch bark and written in Sanskrit was only sent to you as a specimen to visualise the efforts of ancient Indian seers of yore. I did not mean about its sale. I wanted to impress that we own such mss. and those written on papers in a big number–about 18000. People at large cannot be made to take interest in them. Only research scholars can appreciate them. Those happy opulent cultured citizens who may be interested to bring mysteries from such mss. to light to oblige the world can accumulate them at great expenses. We have spent about 15 lakhs of rupees–3 lakhs American Dollars in the collection. We do not aim at selling them. However we would think about it if the amount realised can enable us to collect thousands and millions of more such mss. and beautiful ancient pictures that are in the process of being perished in unknown quarters and at illiterate ignorant hands, in the nook and corner of this vast sub-continent, nay, in most of the Asiatic countries.

21. The report of the rejuvenating medicine on the patient have been read with pleasure. As you have secured three more patients for the purpose and whereas the efforts of the medicines bring pride and glory to Ayurveda, I shall soon dispatch the medicines asked by Free Sample Post. They may be used judiciously. For the doses and directions the catalogue may be referred to.

22. I shall also dispatch the medicines for that 13 year Berlin girl patient in whose case the doctors have announced T. B. as the disease. Administer the drugs according to instructions and she will be all right within six months. Before beginning the treatment take her photograph and send it to us here for our files with the details about her address, duration and previous history of the ailment, previous ... and her present weight. Take her weight regu... of every month during the course of treatm... also be taken, if deemed ne...ry, ... all the above details beca...

effective cure, in our periodical, when the patient completely recovers. Be sure, you are certainly to get credit in this case.

23. I enclose herewith a pamphlet printed on which is the name of Gondal Shri Bhuvaneshwari Pith in various types of Sanskrit letters. I don't know what you intend to write under the name. Hence please select the type, write the other matter below, and get the block prepared or otherwise advise us here so that it may be done accordingly.

24. You are not married! I did not like the idea. It is never good to think that family life hampers the human progress. On the contrary, the family is an auxiliary force in every activity. In times of illness the services that the family renders are invaluable as against those of the paid servants. If every man on earth would take the like vows, there would be a rapid end of it. Why has the Creator created men and women? His supreme aim is that they would live in the world, serve the world and procreate for the family line. That is the Divine Law. Those who do not marry violate the Law of Nature. It is right that you can utilise your energy in the service of humanity till your physical frame is sound. But who will serve you when illness makes you dependent? According to Hindu Scriptures every mortal has to be free from the debt due to the manes by getting married and procreating a son who can offer them oblations. Then only the manes get satisfied and bless them. Moreover it will be due the marriage only that your children will find scope to serve the world in your line and complete your unfinished efforts and thus bring glory to your name and the whole family It can hardly be believed in this age of luxury and merriment that people can observe unstinted celebacy throughout life. On the contrary, people wander wantonly to satisfy their lust and incur sin. Hence as a friend and an old Vaidya of 67 years I recommend you to find out a cultured lady for the marriage, lead happy conjugal life and serve the humanity. A woman is the only place of rest and solace for man in this world. She can make him happy and assist him to fulfil the goal of his life. It is a duty

divine to marry. I bless you that may you render useful service to the ailing humanity in company of your meritorious wife and leave behind noble sons to carry on your mission!

25. Mr. daughter Dr. Padmavati left London on 23-8-53 by air, for America. For one month she was at London. She was the guest my friend Hon'ble Shri B. G. Kher Saheb the High Commissioner for India. She witnessed the coronation ceremony of Queen Elizabeth. She will have to stay for one year at America. I shall do advise her to pay a visit to your place while returning home. You will be pleased to learn that she could secure a scholarship of 200 American Dollars and admission into a Hospital at America, by the good efforts of my friend Dr. Perry Voulisos – the intimate friend of President Eisenhover of U. S. A. and my another friend Mr. Lloyd E. Hole.

26. Well my brother, your sincere religious devotedness and firm faith in Mother Shri Bhuvaneshwari will no doubt make it possible for a temple to be erected in Europe. If the dream materialises by Her Grace, I shall arrange for Her life-size big marble image like that in Gondal temple, to be prepared at Jaipur under the supervision and guidance of my friend Shri Anandilal Parekh B. A. B. T. I shall come personally to Europe with a number of learned Vedic Karmakandi Bahamins to organise the Grand Installation Ceremony, according to Vedic rites. I convey the blessings of the Divine Mother and mine that the merits of all the efforts may go to you. May you be healthy, wealthy and prosperous.

This reply has been rather elongated according to my nature, in order to cover the points to be answered from your previous letters. However, I hope, instead of entertaining disgust you will find interesting in reading. Thanking you very much for your kind fraternal regards, I remain,

Your Brother,
श्रीचरणतीर्थः ॥ आशीर्वादः ॥ *Rjks.*
(Rajvaidya J K Shastri).



MAP OF INDIA

For the location of the Rasashala Aushadhashram and Shri Bhuvaneshwari Pith please find the Gondal city in the middle of Kathiawad on the Western coast of this Map of India.

ANISTAN

KARAKORUM